

Radhasoami Dayal ki Daya Radbasoami Sahai

CORRESPONDENCE

with certain

AMERICANS

during

INTERREGNUM

following the departure of

Babuji Maharaj

Vol. 2

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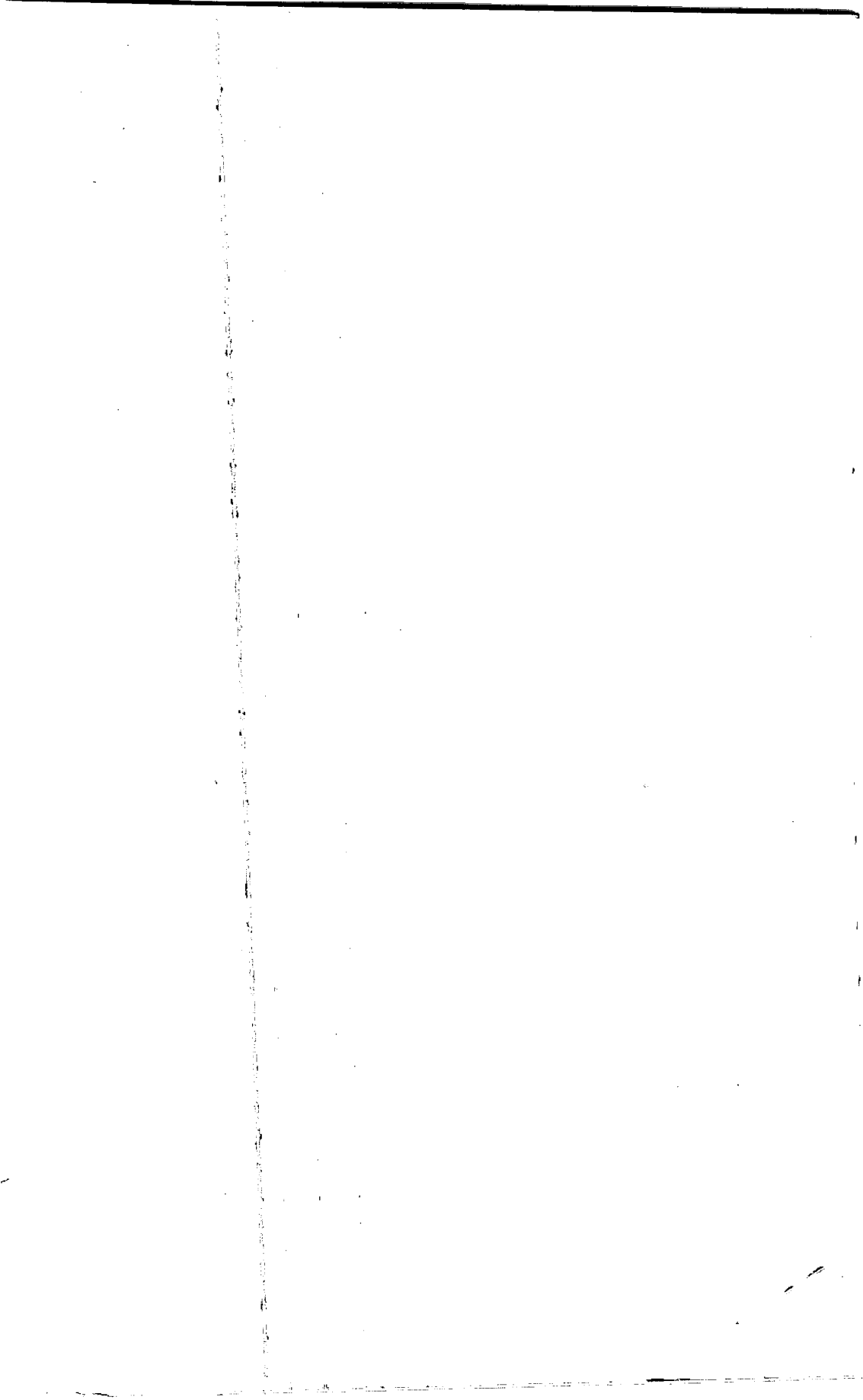
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Florence & Herbert W. McQuinn

....., Ontario, Canada.
January 11th, 1960.

Dear Mr. Maheshwari,

It will soon be three months since I received your kind reply to my letter (No. 201, page 465, Correspondence Vol. I). I proceeded at once to get in touch with McQuinns, and have found the contact so very pleasant and helpful. They are indeed gracious, loving souls. I have read all the books through, at least once, and find my little questions dissolving in their immensity. Mr. McQuinn sent me a list of requirements for those desiring initiation into Radhasoami Faith, Parent Satsang at Soami Bagh, Agra, India.

Perhaps I may take the liberty of explaining my introduction to religions, other than Methodist.....

× × × ×

If I may venture a comparison between all these courses and teachings and Radhasoami Teachings, I could best illustrate by a course "Mind Re-makes Your World" by F. Bailes of New Thought which I loaned to my brother some years ago. He read first few chapters here, and said, "It is marvellous, it's terrific." He took it home to finish and later expounded the inspiration received from that beautiful language etc., finally returned it and said, "Thanks, I have finished it - it was fine - but it does not tell you how to do this thing they talk about." That exactly is my reaction. "Evermore came out by the same door by which I went, so to speak. Inspiring, beautiful excursions in the suburbs, neither show the goal, nor put you on the highway to attain it.

× × × ×

While I am grateful for all help received from sources of bygone years, it was a case of wallowing through many contradictions, ever seeking, and now at last, having found the Radhasoami Faith and Teachings, I am anxious to proceed to begin and deeply desire initiation, should I be found worthy.

With hearty Radhasoami,

I am sincerely,
Mrs. A. M. D.

(242)

Benwood, W. Va.
Dec. 9, 1959.

Friend,

I wish to ask you to use your good offices towards obtaining me initiation. I have heard of you from a lady in California, of this country. She has instructed me to write to you. So I am following her directive.

I am male, fortytwo, married, three children. I am a contractor. I have been active through most of my adult years in what I like to call the pursuit of Truth. I entered a seminary to study for priesthood at 12, left at seventeen, and then attended college. I am not affiliated with any organization, religious or otherwise. I have been interested in Yoga, and have studied many movements and systems of philosophy.

I was a vegetarian for ten years, gave it up when I got married. But I am not averse to being a vegetarian again.

I have but one question, or request, for explanation. I have also heard of the Radhasoami Satsang at Beas, and I am curious to know, which of you are authentic. The lady mentioned both, but she did not discriminate. I would like to know which is in error, so that I may not be on the side of error. I would like to reassure here, that I do not ask in a critical manner, but in the belief that I must make every attempt to make sure that my path is the certain one.

If you need any information about me, I will try to write as quickly as I hear from you.

Sincerely,
R. R.

(243)

R. S.

Radhasoami Satsang,
Soami Bagh, Agra (India)
January 27, 1960

Dear Sir,

Your letter of December 9, 1959, was received on January 25, 1960, which came by surface mail, in 46 days.

I would advise you first to study carefully the following books, which are obtainable from Mr. H. W. McQuinn,.....

You may also contact Mr. McQuinn and other Satsangis whose names and addresses may be obtained from him. As a result of studying the above books and of personal conversation and discussions with Mr. McQuinn and other Satsangis, if you come to believe that (1) Soami Bagh Satsang is the original and the parent stock, (2) RADHASOAMI is the true and real name of the Supreme Being, and (3) true and complete salvation can only be achieved by Surat Shabd Yoga, you may write to me again, when, if considered fit and proper, necessary instructions will be issued for your initiation. Other conditions for initiation are that (4) one should abstain from meat, fish, eggs, liquor, intoxicants, etc., (5) should renounce all previous faiths, beliefs and masters, and (6) should adopt RADHASOAMI DAYAL as one's Isht (goal).

With hearty Radhasoami,

Yours sincerely,
S. D. Maheshwari.

(244)

R. S.

Soami Bagh, Agra (India)
January 28, 1960.

My dear brother K. J.,

Yours of January 20 to hand. I give below replies to your queries.

Question 1. What should I do when I hear from the left ear ?

Answer : You should relax the pressure on the left ear, or not press it at all, or you should remove the thumb from the left ear. Even then if the sound continues to come from the left side, you should, while sitting in the same posture, begin performing Sumiran and/or Dhyan, and try to fix your attention upwards. You should draw away your attention completely from the left side. If, in spite of these measures, the direction of the sound does not change, you should get up after performing Sumiran and

Dhyan as usual, and as long as the sound continues to come from the left side, you should daily perform the practices of Sumiran and Dhyan only while seated in the posture of Bhajan.

Q. 2. What should I do when I hear sound from the right side ?

A. You should hear it. Follow up the sound of bell or any sound resembling that of a bell, and pay no attention to other sounds.

Q. 3. What should I do, when I come up above body consciousness and see someone ?

A. You should attentively and intently see, if it is the form of Babuji Maharaj, the last Sant Sat Guru, whose photograph is given in between pages 70 and 71 of the book "Radhasoami Faith : History & Tenets", and also in other books. Do not pay attention to any other form.

Q. 4. How can I protect myself from Kal inside or his agents ?

A. You can protect yourself, both internally and externally, by Sumiran or repetition of the Holy Name RADHASOAMI and contemplation of Babuji Maharaj's form.

Q. 5. How can I recognise the Master inside and make sure it is not a form of Kal ?

A. Look at the photograph of Babuji Maharaj given in the holy books. You should stick to His form only.

Devote greater attention and more time to Sumiran, less to Dhyan and still less to Bhajan.

With hearty Radhasoami,

Yours affectionately,
S. D. Maheshwari

(245)

Bonn, den 20-1-1960
Western Germany.

Dear Sir,

Being a Satsangi of Master Sawan Singh Ji I am greatly

interested in the book entitled "Notes of Discourses on Radhasoami Faith" by Mr. Myron H. Phelps. Please send me 2 copies of the book, and by separate post, particulars of other books in the same sphere. 4 international coupons are attached. We have here in Bonn some people who have had the chance to get to know Master Kirpal Singh Ji who is a Chelá of the above mentioned Master Sáwan Singh Jí.

The remitting of the amount for the expenses of books and posting will be made by international posting order. That makes no difficulty at all. So let me close with best wishes for the Satsangis in your town and to your Master, for whose photo, I should be, rather, obliged if you could possibly arrange to send one.

Many thanks in anticipation,

I am sincerely yours,
E. Z.

(246)

R. S.

Soami Bagh, Agra (India)
January 29, 1960.

Dear Sir,

Yours of the 20th to hand. The four international postal orders brought only one rupee which is not even sufficient to cover postage on this reply. I would like you to remit money for the purchase of the books by means of a cheque or a draft. The list of books on Radhasoami Faith, available at present in English, is given below.

× × × ×

One shilling is a little more than 2½ international postal orders enclosed by you. The photos of Sant Sat Gurus or the Masters are given in the holy books mentioned above.

With Radhasoami,

Yours sincerely,
S. D. Maheshwari.

(247)

.....Twickenham, Middx., U. K.
24 December, 1959.

Dear Friend,

Thank you so much for your kind letter of November 21, (in reply to No. 211, page 495, Correspondence Vol. I) which I have delayed answering until the arrival of your fine book, "Radhasoami Faith : History & Tenets" which arrived safely today. I am most grateful to your good self, for so kindly sending me a new copy of this excellent book, and I am looking forward to reading it soon. I am accepting this book of yours as a kind gift from you, its author, and must add that I am greatly delighted to have it as it would be expensive for me to purchase. So instead of sending you the cost price, I hope that you will be pleased to accept a copy of my own book in exchange, which I will instruct the publishers to mail to you when the time comes.

At the same time I wish to send you my best wishes for the success of the new book which you are bringing out early in 1960.

With heartiest thanks,

Yours sincerely,
G. F. A.

(248)

Washington 8, D. C., USA
January 24, 1960

Dear Sant Das Maheshwari,

Through Mr. Herbert W. McQuinn, the following books were obtained after learning that the true Parent Group of the R. S. Faith is still functioning.

× × × ×

All of the books, except "Discourses on Radhasoami Faith", were unknown to me. The "Discourses" had been

obtained in 1953 from a member of the group here that belongs to the Ruhani Satsang Group at Delhi, India. This book had impressed me more than anything on this subject that I had read before.

The other books that were obtained from Mr. McQuinn have been read and carefully studied and it is my sincere belief that these teachings are the true Path by which one can be liberated from Chaurási, and for this reason I am applying for initiation in the R. S. Faith. It is my earnest desire to be liberated from Chaurasi because worldly things have no appeal for me. Occult literature has appealed to me for many years but until I read the above books nothing seemed to satisfy me....

Sincerely yours,
Mrs. C. S. U.

(249)

R. S.

Arlington, Mass.
Jan. 22, 1960

Dear Mr. Maheshwari,

× × × ×

You will be happy to hear that my spiritual life has made great progress, and that a serenity has settled in my heart. I feel the Grace and Protection of the Supreme Father R. S. on me, ready to shower on me love whenever I turn inside. I am so very pleased with everything I have felt in the Parent Satsang group, and every day I become aware of the great discrepancies found in the Kirpal Singh group. It is a great blessing to be allowed to witness the comforting help of Babuji Maharaj. The power is truly strong, and unlucky are those who are not privileged to benefit from it.

Once a week, Mrs. W. S. and myself spend the evening together to meditate upon and to read the holy books. We have found it a source of great enjoyment. I received from Mr. McQuinn a box of Prashád. It filled me with joy to know that even those

across the world can benefit as those in India. It is my great hope to be able to come to India following the manifestation of the new Sant Sat Guru. I pray that such a desired event will occur in a short time. Are there any photographs obtainable of Bábúji Maharáj ?

With a hearty Radhasoami,

Sincerely yours,
J. d. V.

(250)

R. S.

Detroit, Michigan.
January 28, 1960.

My dear brother Mr. Maheshwari,

Your most kind and greatly appreciated letter (No. 210, page 492, Correspondence vol. I) of November 17, 1959, was received in due course of time. I did not reply since then because, as you know, I had at that time, a great and tremendous inner experience to overcome. The extracts from the letters of Babuji Maharaj and also the small part translated and taken from Prem Patra Radhasoami, Part I, have been of untold assistance to me in my recent struggle on the inner planes of consciousness.

More and more, I am beginning to understand and appreciate the great work you are doing in helping the Satsangis with their problems in their efforts at spiritual unfoldment. Your patience is boundless and full of understanding and compassion.

Your letter of January 22, 1960, containing the set of printed instruction papers for initiation arrived today by the morning post. I hardly need to tell you I was surprised and am wondering why you sent them to me. Truthfully and sincerely, I feel that I am not capable nor worthy of this sacred trust and the performance of this holy service. However, since it has pleased you to place it in my hands, I shall do the best I can with it and will also safely keep these papers as you have instructed in your letter.

A few weeks ago, (I have forgotten the exact date), all the Satsangis were notified of a meeting at my home for the purpose of discussing Radhasoami Faith with three persons mentioned in your letter who have been sanctioned initiation..... We had an enjoyable evening. I seemed to feel the divine Presence of my beloved Lord on this lovely occasion and a sort of blissful happiness was with me for several days following it.

With warmest Radhasoami greetings, I am,

Most sincerely and affectionately yours,

L. D.

(251)

R. S.

Pontiac, Michigan.
January 30, 1960.

Dear Brother Sant Das Maheshwari,

As yet I have received no answer to the letter (No. 239, page 566, Correspondence vol. I) that I sent you on January 8th. It would be nice to hear from you concerning the topic or subject of Samadh. Not knowing exactly why the subject of Samadh appears at a distance somewhat as a linear dimension, and appears important to a Satsangi, who has studied the pyramid of Egypt. It too was constructed with mathematical exactness, having its secret entrances, steps, queen's chambers, king's chambers, the coffin, and its impenetrable upper part near the apex. However, after reading Chapter VIII (H. & T.) many times, describing to us the Holy Samadh, it leaves one feeling that there is something more than a Holy building; rather Holy and symbolic. Could it be that congruously with the material form, there is a Holy replica that we are to build, while we are here, with the help of the Guru (teacher) ?

The ancient Greeks also had their temple on the Acropolis, supposedly the place of internal fire. As the saying goes, the students approached the temple to receive the sounds from the teacher.

Although I may have diverted outside the tenets of the Radhasoami Faith by indulging into thoughts of different buildings, but at this time my hopes are mainly that I may not be influenced by any one except by Babuji Maharaj or His spiritual guides, and any corrections received from you will be whole heartedly welcomed.

I am practising my devotional exercises to the best of my ability, and daily read the Holy Books, including the notes and letters that you have sent me. Those writings are considered by me of a high spiritual value, and are treasured by me with all my heart. However, with reference to your last letter that you wanted to be destroyed, an attempt was made. But considering the above, it lies not in me to destroy any of your words. The only alternative that could be done, I think, is to return it to you. You will find it enclosed.

My Indian instructor Dr. Sharan, who lives in Patná, India, must have arrived there. His visa had expired and he had to leave U. S. A. He promised all of us that he would pay a visit to Soami Bagh, to convey personally to you all our heart-felt greetings and joys. Has he visited you as yet? (Vide bottom of page 420 and top of page 421, and bottom of page 490 and top of page 491, Correspondence, vol. I).

Hearty Radhasoami,

Respectfully yours,
W. C.

(252)

R. S.

Soami Bagh, Agra.
February 6, 1960.

My dear brother W. C.,

Yours of January 30 to hand. Your last letter (No. 239, page 566, Correspondence, vol. I) dated January 8 was received on the 15th and reply was sent to you on the 16th. I am at a loss to understand why it did not reach you. However I am enclosing a copy of the same.

Please explain what you mean by "Phonetics in connection with building trends etc." (Letter No. 239, page 566, Correspondence, vol. I).

Patná is a place about 550 miles or 850 Kilometres away from Agra. So it is not likely that Dr. Sharan will come so soon. This much is certain that if he ever visits Agra, he will come to Soami Bagh to see me. I shall then inform you.

With hearty Radhasoami to you all,

Yours affectionately,
S. D. Maheshwari.

(253)

R. S.

San Marcos, California.
Jan. 28, 1960.

Dear Beloved Sant Das,

As per your letter (No. 236, page 547, Correspondence, Vol. I) of Jan. 6th I have written to Sardar Balwant Singh Mahone at Beas adding your suggestions to what I formerly wrote to him. In his answer to my letter (No. 235, page 545, Correspondence, Vol. I), he made no mention of what I wrote in my letter but did say, "Yours of the 14th inst. at hand. I take it a great privilege to be in the memory of people like you, especially when we have same goal because 'All roads lead to Rome', and we will be there to find each other vying for Darshan of the Almighty". This gave me the opening to say I could not agree with him that "All roads lead to Rome" and to add the additional suggestions you had made. I have not received any answer from him yet.

Please help me with deciphering some Hindi which I will try to copy.

महाराज साहब

Is this the name of Babuji Maharaj ? It appeared under a picture which was used by one of our Satsangis in making an enlargement. Thinking that it is a picture of Babuji Maharaj,

I have compared this with the name under other pictures of Babuji Maharaj and cannot find a similarity. It might have been one of the pictures that you first sent me, as I remember giving a picture to this particular Satsangin by letting her pick out the one that she wanted. If such is the case I did not have any duplicate to compare with. No doubt the above Hindi is a poor sample but trust that you can decipher it and advise me. If this cannot be done I will send a copy of the picture to you.

I appreciate receiving the explanation regarding Radhaji Maharaj's status after Soamiji Maharaj's departure. I may send this on to Sardar Balwant Singh Mahone, at Beas, if an occasion arises.

We have been experiencing quite an epidemic of Influenza here on the West Coast but as yet Florence and I have escaped altho I have been a bit under the weather with my stomach which seems to be on the mend. Florence joins me in sending you all our most hearty Radhasoami.

Herbert W. McQuinn.

P. S. If in future we should be blessed in receiving Prashád, we would appreciate receiving the Dálmoth type, rather than sweet Perú. We find that too much sugar in our diet is not conducive to our best health; however the Dálmoth is most delicious.

(254)

R. S.

Soami Bagh, Agra.
February 6, 1960.

My dear brother Herbert,

Yours of January 28 was received yesterday. Your last letter was dated January 4. I was all the time wondering what the matter was with you. I have read in a newspaper that the Asian Flu has reached America and that California has been hit the most, so much so that the schools and colleges have reached 23% absenteeism. In the meantime I have mailed to you two or

three letters, which you must have received by now. I now thank Radhasoami Dayal to have received your letter at last and to learn that you and sister Florence are, through His grace and mercy, hale and hearty.

You will be pleased to learn that (1) Correspondence with certain Americans, Vol. I, 572 pages, and (2) a small brochure on "Radhasoami Faith and the Holy Samadh", 32 pages and 12 pictures, were out on the auspicious day of Basant Panchmí, the day on which, 99 years ago, Soamiji Maharaj had established general Satsang. Copies of the book will be mailed to you in the second or the third week of this month, by surface mail. However I am thinking of mailing an advance copy by air mail. You will further be pleased to know that the book of Babuji Maharaj's Discourses has gone to the press; in fact, 32 pages or about 5 or 6 discourses have already been printed. Thereafter translation of Prem Patra Vol. I will be printed and by the time this book is completed, I hope to complete two pamphlets (by Huzur Maharaj) styled as (1) Catechism and (2) Prem Updesh. After these, Prem Patra Vol. II and the subsequent volumes will be attempted. It is an ambitious programme drawn up by me. But it is a most difficult task. All depends upon His Mauj. There are many hurdles to be crossed and many obstacles to overcome.

The caption under the photo, mentioned by you, is "Mirzápur 1920"; and is of Bábújí Maháráj. I shall put some more photos in the packets of books. I shall certainly send you Dálmoth in the parcel of Prashad of Basant Panchmi.

With hearty Radhasoami to self and sister Florence,

Yours affectionately,
S. D. Maheshwari

(255)

January 30th, 1960.

Gentleman,

A few days ago a book published by yourself was brought to our notice, viz.,

Radhasoami Faith : History & Tenets
by S. D. Maheshwari

We are greatly interested in any book dealing with Shabda Yoga. Up to the present we have been able to obtain literature from Dayal Bagh, Beas and Delhi, but were not aware that you also publish.

Do you have any photographs, for sale, of Soámíjí Maháráj and His successors ? I used to have a very fine one of your first Leader, just head and shoulders, and would certainly appreciate having a new copy, mine being lost or appropriated, showing His truly wonderful face. We shall be most happy to reimburse you for such pictures.

I would greatly appreciate, if you would send us a parcel with books and photographs without delay. If you would also air-mail me a statement, we should receive it within two weeks from the above date and will send you a draft in rupees by return mail.

I am personally greatly interested in the Shabda Yoga through my husband. The only group who apparently have any following in this part of the world are the Beas. The group is, from our point of view, far too "Americanized" and socialized. We have also been contacted by the agent of a certain Kirpal Singh, who, it is claimed, is a Sat Guru.

.....We need to know this, as many come to us for information on 'genuine' teachers, even if they are not members of our group, as we have a certain reputation for discrimination in such matters. Of course, we say little at any time, but when people are likely to be flagrantly led astray we like to suggest that they had better turn their ideas elsewhere. Knowing that you are the original inheritors of the tradition in direct line from Soamiji Maharaj, I felt that you would be best fitted to give us veridical information in these matters. Incidentally, was there not also a separate group in Alláhábád ?

Looking forward to hearing from you with the least possible delay,

Very sincerely yours,

(256)

R. S.

Soami Bagh, Agra.
February 6, 1960.

Dear.....,

Yours of January 30th to hand. The list of our publications is given below :—

× × × ×

Our last Sant Sat Guru, Babuji Maharaj, used to reside at Allahabad till 1937, when He permanently shifted to Soami Bagh, the garden laid out by Soamiji Maharaj Himself in 1876. So Allahabad Satsang means the Soami Bagh Satsang, which is the original head-quarters of the parent Radhasoami Satsang, as established by Soamiji Maharaj in 1861.

For answers to the rest of your queries, I would advise you and others to contact Mr. McQuinn.

With hearty Radhasoami,

Yours sincerely,
S. D. Maheshwari.

(257)

R. S.

Arlington, Mass., U.S.A.
February 10, 1960.

My dear Mr. Maheshwari,

Have received your letter of 2 February, and I am so pleased to note its contents. Would like the opportunity of ordering both pictures of Babuji Maharaj and books newly published.....

It is wonderful to note so many new books are being available for the English reader. At present, I am reading the copy of Prem Patra loaned by Mr. McQuinn, and both W. S. and I are wonder-struck at the treasure it contains. We cannot imagine what the other five volumes must say, since it seems to have answered all queries.

Have been contemplating the form of Babuji Maharaj as shown from an earlier picture of His, taken before His illness, given to me by Mr. McQuinn. Is it better to contemplate the Form taken from His later life? Would the Internal Form of Babuji Maharaj present itself as a young man, or does the astral features have appearance of the person as He was at the time of passing away?

All is well here, and the Grace and Mercy of the Supreme Father is strong.

With hearty Radhasoami to all,

Yours affectionately,
J. d. V.

(258)

R. S.

Soami Bagh, Agra.
23 February, 1960

My dear brother,

Yours of the 10th.....

After the time of His manifestation, a Sant Sat Guru is a Sant Sat Guru all the time, till He leaves His mortal frame. He never descends below the third Til. He has access to all the higher regions or planes upto Radhasoami Dhám. The seat of His Surat does change, but never goes below the third Til. While presiding over Satsang (congregational meetings) or delivering discourses, His seat is certainly at a higher plane. Otherwise He remains mostly at the third Til. If He were to remain at higher planes for a greater part of the time, His physical body will not stay longer. He will have to leave this body and this world rather a bit early. Hence He is generally at the third Til. During the course of delivering discourses, or giving out the secrets of higher regions, while initiating, His Surat is at higher regions, from where He speaks or of which He gives the description. His words have great spiritual significance. He is Shabd incarnate. He is only Shabd and Shabd, and nothing else. That is why, it

has been stated that one should listen attentively to whatever He speaks. Even if He rebukes or uses harsh language or even if He speaks ordinary words, for example, if He says, "Fetch a mug", one should listen to it most attentively.

Similarly Dhyān or contemplation of His Form, as represented in any picture of His, is as efficacious as that performed with the help of any other picture, whether it be of any earlier period, or of the later, or of the period of illness or of the time just before His departure from this world. He is Sant Sat Guru all the time. Out of so many pictures available, a devotee may, for the practice of Dhyān, adopt the one, which appears more attractive to him and which may awaken greater love in him for the Sant Sat Guru. Having adopted for Dhyān or contemplation that particular picture, he should stick to it. It is not advisable to make the change oftener.

The form adopted for Dhyān or contemplation will appear to a devotee internally. The physical form of a Sant Sat Guru takes the devotee's spirit to His Shabd form, and ultimately the subtle form of Nām and of Sant Sat Guru and of Jiva (devotee) would appear to be one and the same. But this stage can only be attained by a complete and loving devotion to the Sant Sat Guru. One, therefore, had better select that picture, which can awaken greater feelings of love and attraction towards Him.

To visualize the countenance of Sant Sat Guru or to bring His form or image before our mind's eye in Dhyān or contemplation, is rather difficult. Howsoever hard we may try, it will not easily come or appear in Dhyān. The reason being that a Sant Sat Guru is at a much higher plane, while we are seated at the lower plane of Antah-karan-ghāt (heart centre). That is why, it is so difficult to catch any glimpse of His form. Therefore, to make it easier for us—ordinary Satsangis—He is often pleased to appear in different postures and costumes. Huzur Maharaj used to put on all sorts of dresses. At times He would put on gold embroidered dress and wear a crown. He used to give Darshan in different postures, a sitting posture or reclining in bed, or sitting on a throne, or on a chair or in a palanquin, and so on. The worldly people who did not and could not

understand the underlying idea or object, used to criticise this bitterly, and pass most unbecoming remarks that He was posing as a King or an Emperor, and using gaudy and costly dresses and furniture, hardly needed for or becoming to a Sant or Mahatma.

In this connection it will not be inappropriate to give a translation in English of some of the remarks passed by a learned man of his time, the late Doctor Bhagwán Dás of Váránasí, in his letter dated 14-2-1949 (in Hindi).

अत्यन्त गुरु भक्ति और “हुजूर महाराज” और “हुजूर साहब” और “महाराज साहब” और “राय सालिग्राम” और “राय शिव दयाल” और उनके गोटे पट्टे की बादशाहाना पोशाकें और तख्त-नशीनी आदि बनावटी बातें में सर्वथा अनुचित समझता हूँ ।

Translation :—Overzealous devotion to Guru, the appellations like “Huzur Maharaj”, “Maharaj Saheb”, “Rai Saligram” and “Rai Shiva Dayal”, and their gaudy and showy regal robes, and their sitting on dais, as if they were sitting on thrones, and other such things of show and affectation, I consider absolutely improper.

I may as well quote here a line from an earlier Sant, Paltú Sáheb.

पलटू नाहक भूँकता, जोगी देखे स्वान ।
जगत भगत सों बैर है, चारों जुग परमान ॥

Translation :—In all the four Yugas there has always been bitterness or enmity between the worldly people and the Parmarthis. Paltu says, that a dog unnecessarily barks at the sight of a Sadh.

Our last Sant Sat Guru, Babuji Maharaj, also made frequent observations in this connection as under :—

Just as a miser feels rather mortified at seeing others spending their own money extravagantly, similarly worldly people entertain a keen feeling of bitterness and mortification at seeing real devotees and true Parmarthis.

The truth is that it was with the object of augmenting the love and devotion of His true devotees that Huzur Maharaj accepted and made use of what was lovingly offered by His most sincere and loving devotees. The main idea underlying this was that a devotee could more easily catch a glimpse of His Form internally by recalling the particular posture, which would rather

easily and quickly be fixed in his mind, because of its extraordinarily striking and impressive character.

With hearty Radhasoami to you all,

Yours affectionately,
S. D. Maheshwari.

(259)

R. S.

San Marcos, Calif.,
Feb. 12, 1960.

Dear Beloved Sant Das,

Your good letter (No. 254) of Feb. 6th to hand.....

Wish to congratulate you for the speed with which you have succeeded in publishing the "Correspondence". Verily your program has been an ambitious one and may Radhasoami sustain you in every endeavour.

Would like to ask if in bringing out the new Prem Patra, Vol. I, you have gone to the original Hindi for translation or have corrected the work as published by Dayal Bagh. I sincerely hope and pray that events will transpire to allow you to proceed in your work of publishing these books free from financial pressure. There should be someone ready to come forward to take this load from your shoulders. May Radhasoami Dayal show His grace and mercy. Thanks for giving me the information regarding the picture of Babuji Maharaj, in question.

Florence joins me in sending you our sincerest Radhasoami,

Affectionately yours,
Herbert W. McQuinn.

(260)

R.S.

Soami Bagh, Agra.
March 2, 1960.

My dear brother Herbert,

Your letters of the 5th, 12th and 20th February were received

by me on the 15th, 23rd and 27th February respectively.

I hope, by the grace and mercy of Radhasoami Dayal, you both are keeping good health.

I am translating Prem Patra Vol. I from the original Hindi text, and not correcting the one, as published by Dayal Bagh. You will observe this, when you get the Soami Bagh translation, in due course.

Dálmoth Prashád of Huzur Maharaj's Bhandara was sent to you, by surface mail, on 11th January, while "Reori" Prashad of the same Bhandara was sent to Mr. H., Mr. W. C. and Mrs. L.M.D. Please give a little of Dalmoth to Mr. H. and take a few reories from him, just to try its taste. "Reori" is a kind of crisp candy, made from sesamum seeds and sugar. Please tell Mr. H. to keep them in an air-tight tin or bottle. If exposed to moisture, its crispness will disappear. When in good condition, it has a peculiar taste of its own.

This particular sweet is not costly, and the Satsangis, who cannot afford to spend more money, prefer to offer it for Prashad. Moreover it can be distributed in bigger or smaller shares according as the number of the recipients or the quantity to be distributed is more or less.

As the pieces are hard, there is little risk of their being broken in handling. Hence, Huzur Maharaj used to throw handfuls of "Reori" in open Satsang and the Satsangis used to scramble and pick them up rather quickly, and enjoyed the fun. Some would even say, "Your Grace may please to throw some this side as well", and so on.

With hearty Radhasoami to you and sister Florence,

Yours affectionately,
S. D. Maheshwari.

R. S.

My dear Sant Das Ji,

You have indeed done a lot in the Correspondence with the Americans to establish that Huzur Maharaj was Soamiji Maharaj's real spiritual successor and not any other.....

Why not complete the sentence.....? The readers have a right to know how emotional the Americans are in this matter.....

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With heartiest Radhasoami,

Yours affectionately,

Sher Singh Mathur

18-2-1960

(262)

Letter from Shri C. A. Pandya and Shri C. H. Sháh

R. S.

Mehmadábád (Gujrát), India.

23-2-1960.

Dear brother,

We hope, you are all doing well more specially spiritually by the grace and mercy of the S. F. R. S. Dayal.

You are fortunate in having passed your full life in Parmarthic pursuits and keeping yourself fully engaged in thinking and writing about our Holy Scriptures, in the most holy atmosphere. As we have a soft corner in your heart we feel consolation and encouragement in Parmarth, living at a distance in worldly atmosphere.

We have received your book "Correspondence with certain Americans" and small pamphlets and we are highly obliged to you for the same. Your kind desire expressed in one of your previous letters that we should go through the correspondence you had, has been fulfilled otherwise.

The Beas factions have their own men in America securing American followers and also Americans themselves as their

agents in propagating their cult. These Americans anyhow had to know of Soami Bagh Satsang as they had to read English books, viz., Discourses, Radhasoami Mat Prakash, English Version of Sar Bachan Bártik, also our gracious Babuji Maharaj left two letters, one to Myers and the other to the Secretary, Beas, Dera Satsang, full of true facts. The Americans being highly intelligent and of analytical mind must have been put to great thinking and agitation, and your publication, Radhasoami Faith : History & Tenets, was just in time. As a result, on reading the same, many Americans turned to the right path and got initiated in our parent stock. Naturally their desire to fathom more of our sublime Faith led them to correspond with you. Your extensive knowledge of our published and unpublished holy literature and sharp memory to piece various matters at one place have been much appreciated as we find in the Correspondence. Your English Version of original Sar Bachan Bártik has helped the American brothers much.

As some thoughtful and deserving Americans have joined the right path by your agency, naturally their desire to wean others from the clutches of Beas group, and work for the same, will bring many to the right path; to that extent also, the frantic efforts on the other side will be made to maintain their number; thus your work in this connection is still to increase and your labour of love will go a long way to have pure teachings of Radhasoami Faith implanted in the American soil.

The restraint and humility found in your letters as a result of your long association with and service of our Sant Sat Guru Babuji Maharaj are highly commendable and ideal to be followed by others.

The American brothers having Rajo-guna रजोगुण and keen intellect are sure to devote their time to achieve their Parmarthic object and a time may come when their efforts might fail and as a result they may have to depend upon the grace and mercy of the S.F. R.S. Dayal as their sole refuge with constant prayers in the Charans in all humility, when the real work begins. It may be, long patience required might decrease the numbers, but a few that might continue will be the torch-bearers of the true

message of the S.F., as we are taught to understand. Their desire to know more of our scriptures will ask for English version of Hindi books, that also will add to your growing work, but you are, by grace and mercy, capable enough to fulfil the same.

We feel your name will be immortalised in the history of American Satsangis, just as you have remarked that Lala Tota Ram's name will be remembered in the history of the construction of the Holy Samadh.

Wishing you success and with hearty R.S. to your kind self and other loving brothers who remember us,

Yours affectionately,
C. A. Pandya
C. H. Shah

(263)

R. S.

.....Michigan,
February 21, 1960.

My dear brother Mr. Maheshwari,

I am writing to inform you that Mr. E. J. and Miss V. M. were initiated into the practices of the Radhasoami Faith on the evening of February 5th. All the Satsangis in this vicinity were present on both occasions. I feel certain our beloved Lord, Babuji Maharaj, was bestowing His grace and love upon each and everyone of us, for all were divinely happy, and we should be knowing, our beautiful Faith is the result of the true and real teachings of the Supreme Father Himself. Mr. W. C. brought with him a copy of your new book, "Correspondence with American Satsangis" and after Mrs. J. received her initiation, we read several pages from it and all enjoyed it greatly. I hope it will soon be available to all of us.

I feel I did the work of initiation rather poorly, although Mr. T. C. was very helpful and I am deeply grateful for his assistance. However, there was a little difference between his method of procedure during these initiations, and that adopted by him

when he initiated the rest of us here in the past. All were a bit surprised and confused. I will appreciate it greatly if you will please be kind enough to set down exactly how we should proceed in this matter.

May I also ask for instructions on another important matter so that we all may know just what routine we should follow whenever we hold a Satsang meeting. Surely a period of meditation and devotion has its place of importance in such a meeting. Each Satsangi desires to benefit spiritually, as much as is possible, during these periods and it will be so very good if you will please instruct us in this matter. One more question, if I may ?Will you please tell me in what direction 'Agra' lies from Beas ?

With hearty Radhasoami from self and all the Satsangis over here,

Affectionately yours,
L. D.

(264)

R. S.

Soami Bagh, Agra.
March 2, 1960.

My dear sister Mrs.....,

Yours of 21st February to hand. I am enclosing a note in regard to the procedure of initiation.

During your Satsang meetings, one of you may read out from the holy books, and others should listen quietly. The work of reading should be entrusted to the one whose voice and the manner of reading appeal most to the Satsangis assembled there. The Satsangis, while listening to the holy books, may close their eyes, and fix their mind and attention at the third Til, and may also contemplate the form of Babuji Maharaj, if they can. If one listens to the reading of holy books, with his eyes open, there is no harm. A person may do as he likes. But if there is some concentration and attention, the eyes will automatically close.

Reading should begin with Sar Bachan Prose, followed by the holy letters of Huzur Maharaj, Maharaj Saheb and Babuji Maharaj, and other books. Before commencing, he who has to read out should decide which portions of which books he would read and for how long. But if there are regular Satsangs, he may read out the books in continuation. What I mean to say is that suppose he has read five pages of a certain book, say from page No. 1 to 5, on a particular day, then at the next meeting he should begin from page No. 6. Paper marks may be put in all the books, to show from where to begin at the next meeting. When the Satsang is over, and if there be some eatables or tea, etc., these may be suitably placed, and all should then meditate for 2 or 3 minutes, after which the same may be distributed among the Satsangis present. This may be regarded as offering the articles first to the Sant Sat Guru and then distributing the same as Prashad among the Satsangis there. A Satsangi is at liberty to bring any suitable article of food for distribution as Prashad. For example, suppose Satsang is held at your place, and generally you arrange for Prashad, but if any other Satsangi, say Mr. X, brings some apples or any other article, then those may also be distributed as Prashad, along with your own articles. At the same time, it is not necessary that there should be distribution of Prashad every time the Satsang is held. All this depends upon one's feeling and love for the Supreme Father and brother Satsangis, and, of course, upon one's purse. (Vide letter No. 228, Correspondence Vol. I.)

As each and every Satsangi does not receive parcel of Prashad from here, the one who gets the same, should, make it a point to distribute a part of it, at least, once in Satsang, so that all may partake of the same occasionally.

Such meetings are like the Satsang or congregational service held at Agra four times every day. At such meetings, or rather, I should say, at such Satsangs, Radhasoami Dayal is ever present in His hidden Shabd form, and showers His grace and mercy upon those, who attend such a Satsang. Blessed are such meetings or Satsangs and blessed are they, who attend these.

I am enclosing a map of India, on which I have made

circles in blue pencil showing the places :—(1) Amritsar, which may be taken as Beás. Beás is a small place, and hence it is not shown on the map, but it is very near Amritsar. (2) Ágrá. (3) Alláhábád, where Maharaj Saheb and Babuji Maharaj held their Satsang for about 40 years. (4) Váránasí, the birth place of Maharaj Saheb, Buaji Saheba and Babuji Maharaj; the holy Samadh of Maharaj Saheb is also there.

With hearty Radhasoami,

Yours affectionately,
S D. Maheshwari.

(265)

Note in regard to procedure to be followed for initiation. The method or procedure for giving initiation should invariably be uniform. Suppose 'A' is the person giving initiation and 'Z' is the person receiving initiation. It should be as stated below.

1. The question of initiation will arise only after 'Z' has read all or most of the books on the Radhasoami Faith, recognised by Soami Bagh and available in English and has understood them sufficiently (with the help of those already initiated into the Faith, that is, with the help of Soami Bagh Satsangis in America or by correspondence from here) so as to be fully convinced that (a) RÁDHÁSOAMÍ is the true, real and Dhwanyátmak Name of the Supreme Father, (b) Surat Shabd Yoga is the only means of attaining true and complete salvation, and is prepared to (c) renounce all previous faiths, beliefs, masters, etc., (d) accept RADHASOAMI as the sole Isht (or the highest goal), (e) give up meat, fish, eggs and intoxicants, and (f) avoid the use of onions and garlic as far as possible.

2. 'A' should then give a general explanation or an elucidation of the doctrines, tenets and principles of the Radhasoami Faith. Help may be taken from the brochure "A Brief Description of Radhasoami Faith etc." and the first chapter of the book, "Radhasoami Faith : History & Tenets". Having done that, the devotional practices may more precisely be explained as under :—

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17. 'A' should further say to 'Z', "With RADHASOAMI, as your Isht, and the performance of the devotional practices with love and faith in Him, your homeward journey will undoubtedly be completed, and you will, through His grace and mercy, one day, reach His Holy Feet, and enjoy the rapturous and everlasting bliss (Ānand) of His beatific Darshan. The secrets of the heavenly spheres should be memorized by you, for which purpose, the printed paper is given to you, which must be returned after 8 or 10 days, without keeping any copy of it. You should, on no account disclose to any one what has been explained to you just now. Of course, Soami Bagh Satsangis may among themselves talk about these matters or explain any particular point to one another, but a non-Satsangi should not be allowed to listen to such a conversation. From now onwards, Radhasoami Dayal is your Supreme Lord. Do not beg of or supplicate before or ask for any gift of any Master or Deity. Beg only of Radhasoami Dayal and none else. He is the giver of all gifts."

18. 'A' may as well read out the portion from the last para at page 223 to page 229 of the book "Correspondence, Vol. I."

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21. The best timings for Abhyās are (a) as early in the morning as possible, but in any case, before breakfast and (b) after day's work in the evening but before evening meal. If possible, Abhyās may be done at other suitable times also during the day or night, only it should not be before two hours after a light meal and three hours after a full meal. Sumiran and Dhyān can be done even when not in perfect seclusion, and in any posture, while travelling or sitting in a garden or near a sea-shore, etc.

(266)

R. S.

....., Mass
February 29, 1960.

Dear Brother Sant Das,

I have in my hand, through the kindness and generosity of Mrs. R., the copy of Correspondence with certain Americans

which you sent her. If I could only express to you even one ounce of the joy it has given me to peruse quickly these intelligent and instructive letters about our Faith ! How wonderful it is that through your great heart and your devotion to Babuji Maharaj, you should have given yourself such trouble to help the few undeserving Satsangis in this country. I inquired, in my first letter to Mr. McQuinn, how a Satsangi in this country could profit in the Radhasoami Faith, being so far away from Soami Bagh and the Sant Sat Guru when He will decide to manifest Himself. I now realize that there is no difference and that truly we are blessed beings to have come under the fold of the true line of Sant Sat Gurus, and to at least end our cycles of Chaurasi, and to receive the great blessings of grace and mercy both externally and internally in all our daily affairs. Please allow me to say that I admire so much your strictness and severity when it comes to Truth, so that it must remain pure and unsoiled. I am also thankful for the strict discipline of mind and body (lacking in the Kirpal Singh group) to which we must submit, and through which our spiritual progress is enhanced. I am so very grateful to the Supreme Being, that through your efforts in bringing Truth to all those who have fallen at the wayside, I have been attracted to the Pristine Teachings first given out by Soamiji Maharaj.

I too, in my small way, would so much desire to render Sewá in whatever form I could. Should you have need of service from someone over here, however menial it might be, please address me, and it would be my great joy and privilege to contribute to the Great Cause. In searching the means by which I might render a small service to the Supreme Father, it occurred to me that in a year's time, my income will greatly overbalance my expenditures. Do you believe the Supreme Father would accept my paying for another Satsangi's trip to India, who would not have the finances otherwise, if it was performed in a humble spirit and for the sake of service alone ? It would be sad for me to think that a Satsangi desiring to come to India could not, after the manifestation of the next Sant Sat Guru, make such a trip for pecuniary reasons.

I am performing the devotional practices as best and as much as I can. For the first time in my life, my interest in the spiritual practices has awakened, and although I am often ashamed at my failure to control the mind and to perform the exercises correctly, I am inwardly cheerful and grateful for the Grace and Protection of Babuji Maharaj. Mrs. W. S. and I now hold Satsang at least twice a week, and we have both derived immense benefit from doing our devotional exercises together.

Please accept the draft for 10 dollars from Mrs. S. and myself to be used as Bhet at Holi Satsang. My heartiest Radhasoami to you, your family and Lálá Sundar Lál Jí.

Affectionately yours,
J. d. V.

(267)

R. S.

Soami Bagh, Agra
March 11, 1960.

My dear brother,

Your nice letter of February 29 was duly received. I am glad to know that you have liked the new book, "Correspondence with certain Americans." Sewá to Radhasoami Dayal can be rendered in hundred and one ways. Some of the means of spending money by which service may be rendered to the Supreme Father, have been enumerated in the note on 'Bhet', No. 46.....

Your idea of financing another Satsangi's trip to India, for Darshan and Satsang, is a laudable one. Supreme Father will certainly accept this Sewa.

He who wants to see, serve and love me, let him serve my devotees. Then shall I consider it my own service and shall be pleased with him, for him alone I love who loves my true devotees. I do not live above or below, neither in one heaven nor the other, but I live in the hearts of my devotees. (Bachan 53, Part 2, Sar Bachan Prose).

Paragraphs Nos. 13-16, Bachan 34, Prem Patra Vol. I, may also be perused in this connection.

Draft for 10 dollars has been received. Bhet will be offered on behalf of yourself and Mrs. S. at the Holi Satsang on the 13th. Prashad will be sent to you.

With hearty Radhasoami,

Yours affectionately,
S. D. Maheshwari.

(268)

R. S.

.....Mass.,
March 1, 1960.

Dearly Beloved brother,

I can think of no better way to start off the month than to write to you and tell you of the great joy and gratitude that I have in my heart since being initiated into the Radhasoami Faith. These Past weeks have been so very wonderful in every respect that it seems, as if, I had been picked up and placed in a different world altogether. Of course, that is so true, really, but so quickly have these changes come that I can only bow down in obeisance to the MOST MERCIFUL RADHASOAMI DAYAL in all humility, for I do not feel worthy of so much. I feel His Over-shadowing Grace in every department of my life and I am constantly aware of blessings being poured out to me and my heart is so deeply thankful.

Before I say more, I do want to thank you, dear brother, for so very much that you have done to help me. I want to tell you how grateful I am to you for all the work you have done, in writing, to help me and others to get a better understanding of the True Path. There is so very much that you have cleared for me and uncovered so many truths that my hungry heart and soul have longed for. I can only bless you each day with my whole heart and soul and give my humble thanks to the Supreme Father for what you are doing for humble Satsangis.

Dear Mr. McQuinn had mailed to J. d. V. and myself his

copy of Prem Patra and I can tell you I could scarcely take time for anything else except spiritual practices until I had gone through that book. I copied pages and pages to have blessed words near me, in the hope that soon our new copies will be ready. I can never tell you in words what that blessed book means to me. But I know that you need no words for you know the great blessing of Huzur Maharaj's words of Truth. I am so deeply grateful for the privilege of being able to share the book now.

Now to go on with some of the things in my heart. M. R. let me take your new book LETTERS OF CERTAIN AMERICANS and I can never express in words how I feel about that book. It is so wonderful and reveals so much to help us to become clear about many things that we have been kept in the dark about. I marvel at every page, so beautifully written and am astounded at some of its contents, but thrilled to be able to learn these things which are necessary to keep ourselves above the snares of the Negative Power which has manifested in the pseudo-gurus. I have felt so much for so long and then that book comes and there in black and white it is all cleared up, so we know just where to place these false prophets. Oh ! how can I thank you enough for all that ? The Supreme Father knows the longings in the souls of us and the desire to serve only the Highest and my heart sings through its tears for all that you have written for us, who struggle on the Path. Bless you, dear one, and may the blessings of Radhasoami Dayal envelop you, always, with His Transforming Love. I am anxious to get the copies of your new book for myself. You see, I put on tape much of the book as I read it, so I could listen to the words while waiting for mine to arrive, along with Mr. d. V.'s.

Before you receive this letter, you will have received the letter from Mr. d. V. containing our Bhet and I am so thankful you wrote of that in the book for I wanted to send Bhet from the beginning but did not know how to go about it to make it convenient for all. We are both enjoying some Prashad that Mr. McQuinn so kindly mailed out to us and my heart is filled with joy and gratitude for all who participated in getting it to us here.

I know if all these disturbed Satsangis here in the Kirpal

Singh group could know what was in that new book, they would certainly take hope and seek for real help. There is so much information that is so necessary. Will you be permitting other than Satsangis in R. S. Faith to read it ? It is so precious. Again may I send my blessings and gratitude to you, in the HOLY NAME RADHASOAMI and may I through HIS GRACE be worthy to be a Satsangin before HIS HOLY THRONE. I send love and blessings to all there in your blessed country and all Satsangis.

With hearty Radhasoami,

Affectionately,
W. S.

(269)

R. S.

Soami Bagh, Agra.
March 11, 1960.

My dear sister.

Yours of 1st instant to hand. The new book may be shown to non-Satsangis as well as to the followers of Beas or Ruhani Satsang. Any body can buy the book from Mr. McQuinn. As per his order, 10 copies of the book are on their way to him. He may order for more if there are prospective buyers.

I may inform you that Beas group ordered for 4 copies of the book and the same were despatched yesterday.

As the Soami Bagh translation of Prem Patra Vol. I will not be out before 4 or 5 months, I am sending you a copy of the Dayal Bagh translation by surface mail.

With hearty Radhasoami,

Yours affectionately,
S. D. Maheshwari.

(270)

R. S.

....., Michigan.
March 1, 1960.

Dear Brother Sant Das,

Thank you for the letter (No. 252) dated Feb. 6th. You asked me to give you an explanation of the "phonetics in building trends etc." (Letter No. 239). I was hoping that more explanation would be given to this particular paragraph by you. However, from what the Holy Books and experiences have taught me, the following explanation may well be attempted.

The trend today is that people prefer to listen to the music or speeches that are played or spoken in buildings that are equipped accoustically so that those material voices or sounds of instruments may be carried a long way undistorted. Even a whisper may be heard far away. Now, consider the fact that the moment the man stops speaking, the sound also stops. The same with a musical instrument; the moment the musician stops, so does the sound. At this point, one notes that there could be no spiritual upliftment, or perception of those sounds, and one could not know what centre was its source. (Many opera singers gargle egg yolks for refinement of their voice). But those sounds attract the attention outwardly.

In school, regarding the colors of the spectrum, when the light was passed through a prism, it was taught that each color also has its correspondent sound or vibration. Scientists, by these colors, discovered that different kinds of elements do exist, even though as yet, their forms have not been discovered on earth. So according to the Holy Books, in Surat Shabd Yoga, we are again confronted with sounds and forms and colors. Deducting from the above, sound, color and form seem to go hand in hand, in Creation. My daily readings of the Holy Books attract me to the scientific approach and analysis of the internal spiritual sounds for the upliftment of my attraction. I am using the word 'attraction' at this time, because the definition of spirit eludes

me; although I have heard others use the word 'spirit' as if it were a simple thing to define.

Thus from the above, it would be of great benefit to refrain from creating with the sounds of Pind Desh for it lowers one's attention. But with the help of the Guru or a high class Satsangi, one is opened up, so to say, to receive the true spiritual sounds or phonetics. I say this by the illustration you used, namely, article 25, paragraph 260 (8), Babuji Maharaj's Discourses.

When the Keet (worm, insect) is caught by the Bhringi (a large black bee), the latter stings it. The Keet giving up all struggles, becomes passive, though not dead. The Bhringi then makes the Keet hear its humming sound. The result is that the Keet is converted into a Bhringi in course of time.

Thereupon a Satsangi receiving the true spiritual sounds, can begin the construction of the Samadh for the residence of the Guru.

Quoting from your letter, the Holy Samadh located at Soami Bagh, is indeed the holiest place on earth. Wherever the Sant Sat Guru has established Himself, is in itself very significant to a Satsangi, because all the true spiritual sounds leading to the Supreme Father's Abode, likewise have their resident headquarters there.

Dear Brother Sant Das, there is no doubt in my mind that I stand in need of much correction. However, at your request, an attempt was made to give a definition of sounds or phonetics. The source was from the Holy Books, notes and letters. Now it is revealed to me that an attempt to give such explanation or definition is too monumental a task for a baby to perform. The form of prayer has not been granted to me though I am praying, as much as lies in me, to the Supreme Father that, by His grace and mercy, I may meet the Guru consciously, face to face, to be taught *Seená ba Seená*.

Again apologies are in order for even attempting to give such explanations with no experiences of my own and had meant not to send this particular letter, as I had also done with other letters previously. However, I am prompted to do so now to show what goes on in my mind at times; nevertheless, the father

always knows his son better, than the son knows about himself, for the mind fools the son, and until he is purified, certain influences usurp control, and he says things or performs actions which are detrimental to his spiritual welfare. Your article No. 21 is consoling to me at this time.

I close with heartiest Radhasoami,

Respectfully,
W. C.

(271)

R. S.

Soami Bagh, Agra.
March 17, 1960.

My dear brother,

Yours of March 1. I am very much pleased with your explanation of the 'phonetics in building trends'. There is originality in it. You have assessed correct significance and importance of the Guru's residence or Samadh.

The old residential house of Soamiji Maharaj was demolished and re-constructed in 1916, under the supervision of the late Lálá Totá Rám, the Supervising Engineer of the Radhasoami Samadh Works. Our last Sant Sat Guru Babuji Maharaj then resided at Alláhábád. He instructed Lala Tota Ram in the following words.

As Soamiji Maharaj was born, and had resided and held His Satsang in this house for 60 years, every particle of it has been highly spiritualised. Every brick of this house is saturated with Shabd or the Sound Current. Hence not a single piece out of the broken fragments of this sacred house should be thrown away. Bricks, brick-bats, and old mortar and earth should be re-used during the course of construction of this house.

It was so done. The new house was completed prior to the celebration of the first birth centenary of Soamiji Maharaj, in 1918.

According to a certain legend narrated in 'Ghat Rámáyan', by Param Sant Tulsí Sáheb, the Guru of Soamiji Maharaj's

parents, once god Shiva and his wife Párvatí were passing through a forest. All of a sudden Shiva stopped and prostrated on the ground, as if paying obeisance to some one. Párvatí thought and thought over the matter, but could not make out anything. Ultimately she spoke to her lord Shiva thus, "To whom have you bowed and paid obeisance? I do not see here any temple or shrine or god or man." Shiva replied, "This piece of land is highly sanctified. Its sanctity cannot be described. Ten thousand years ago, a Sant had resided here. Listen, O Párvatí ! the spiritual greatness of a Sant is beyond all description. Pay obeisance and bow down a thousand times on the place sanctified by a Sant."

The Holy Samadh of Sant Sat Guru is verily the place of all true spiritual sounds leading to the Supreme Father's Abode, as you have correctly stated. Those, who visit these places with reverence and devotion and put their forehead there in obeisance and respect, do come in contact with and imbibe the Sound Current imperceptibly. It has been said by Babuji Maharaj that those who perform devotional practices in Bhajan Ghar, will get added grace and mercy of the Supreme Father, Radhasoami Dayal; they will experience greater facility and ease in the proper performance of devotional exercises. It is so, because Soamiji Maharaj performed Abhyas in Bhajan Ghar.

The entire Soami Bagh is a sanctuary for Satsangis, because Soamiji Maharaj, Huzur Maharaj, Maharaj Saheb and Babuji Maharaj walked here. It is for this reason that once Babuji Maharaj was pleased to observe thus :—How excellent is the water of this well (in Soami Bagh). It is as healthy as Ghee (rarified butter). Children's playing, sporting, frolicking, walking, racing, etc., in this garden (Soami Bagh) are as good as performing Abhyas or the devotional practices. (Vide chapter 57, page 381, Jeewan Charitra Babuji Maharaj, Vol. II, in Hindi.)

But it is most regrettable that some of the pseudo-gurus and their followers have, in their ignorance, described the act of devotion and reverence to Holy Samadh as the worship of tombs. It is their misfortune. Certainly it is due to the low level of

the spiritual development that they see only bricks and stones and not what permeates there in essentiality.

With hearty Radhasoami to you, your wife and children,

Yours affectionately,
S. D. Maheshwari.

(272)

....., Mass.
March 3, 1960.

Dear Beloved brother,

Two days have elapsed since I last wrote and I do not wish to burden you with extra reading when you have so much writing and reading to do yourself, but my last letter (No. 268) did not contain all that I wished to say on that one page. It is not necessary for me to write too often as Mr. J. d. V. and I discuss many things between ourselves and he then writes you on necessary points that we wish cleared up, so to say. In that way, it saves extra work as your time is so precious.

Before I say more, I, again, want to try to express how very much I appreciate all the true information that is at our disposal from Agra. How very blessed and privileged I feel to be able to obtain the Truth through the grace and mercy of Radhasoami Dayal and through your valued letters. A longing to be more worthy each hour of every day fills me through and through. I have put on tape much of the discourse work of Babuji Maharaj so that I can play it back as I go about my home doing my work. It is so wonderful and the very words we read and hear are filled with power which keeps me alert to THE DIVINE PRESENCE EVER WITH ME.

The more I study, the more I realise how very much the Truth has been distorted by those, who pose as Sant Sat Gurus and Param Sants. I am so thankful to have been led through it all by Merciful Radhasoami to come and worship now at His Holy Feet in order to receive salvation and a safe journey back to the True Home of Our Supreme Father. Can you but wonder

at the joyousness as well as the anxiety that has filled our hearts for some time, how with our whole being we have longed and sought for this Harbor of Eternal Redemption and Peace and yet were seemingly led away from IT, yet it was an experience which some of us have had to go through, and for that I am very thankful to my Lord for this deliverance, through His grace and mercy ? Through the guidance of Merciful Radhasoami, I had felt within, that much was lacking and so was given the strong urge to keep ever seeking. PRAISE HIS HOLY NAME and may I ever remember HIS LOVE for me and ALL HIS BLESSED CHILDREN and serve with my whole being.

I recall, about four years ago, I started to use RADHASOAMI NAM against orders, and the Power that I felt and the Magic of ITS potency was something terrific and I, then, felt that IT was something for me to seek more fully but did not follow, though some one had written to Ruhani Satsang and the answer to stop it came back. Still you see, I went on wondering much about many things and have finally come to the place, where my heart and mind can no longer tolerate all that which does not seem to be true in the open. Oh, there is one thing that is so wonderful, even when writing to you for the first time, I felt an openness and honesty, which I had not felt before. How very Gracious of the SUPREME FATHER to grant me that boon, which has now led me on to having received initiation into the Soami Bagh Group and the privilege of doing the spiritual practices with the Help of MERCIFUL RADHASOAMI ! I lay my heart, mind and soul bare at His Holy Feet this day, and may I never cease to live by and through His Blessed Mauj.

J. d. V. and I meet once or twice every week, either at his home or mine, and we enjoy together the blessings of doing our spiritual practices, then dining together and reading the precious discourses from the books supplied to us through love at Soami Bagh. What a spiritual feast we have ! What a privilege to share in His Darshan and to worship at His Holy Feet, in perfect freedom : I have no words that are adequate to use to tell you, dear brother, what is in my heart.

By the way, J. gave me a copy of your recent letter to him, which contains a wealth of information and I am so thankful to you for the writing of it, and my privilege to share it, along with others here in our locality. I still continue to marvel at the amount of information which you convey to us all. Can you imagine how our very souls have starved for all this ? Can you not also imagine the gratitude which we have in our hearts for receiving such information to help us to clear all these things in our minds and answer the many questions that heretofore have not been clarified ? Oh ! the joy of it all !

I am looking forward to the pictures and books we are about to receive, to help us to gain greater knowledge in every way. Bless you, always, for the tremendous work you are doing to help each one toward the Goal.

I just can never put down a lot of questions, for I guess I have none, as I know all the answers will come to help me before I have to ask. Oh, what joy to be had when we can fully lay in the arms of the Supreme Mother, fed by the Current of the Supreme Father and may we hasten toward it, till that Eternal Day, when we may come to that Oneness with Radhasoami Dayal, Our Supreme Merciful Father !

My love and blessings to all the Satsangis and to you, dear brother, and all the beloveds in the R. S. Faith.

With hearty Radhasoami,

Affectionately,
W. S.

(273)

Twickenham, Middx., U.K.
11 March 1960

Dear Friend,

Further to my letter (No. 247) of December 24 last, I have now read the whole of your very excellent book, "Radhasoami Faith : History & Tenets". First of all I want to thank you again for sending me a copy; and secondly to congratulate you

most sincerely for producing such a very interesting, informative book. As a writer myself, I can well imagine the large amount of time and patience it takes to gather together and put into writing so much varied information and data. Well done!

What is also very important, you are preserving in this book of yours detailed biographical sketches of the lives of the Holy Founder of Radhasoami Mat and of His noble successors at the Soami Bagh, such as I have been quite unable to find in any other book. All the other books that I have obtained on the subject of the Radhasoami Faith relate almost exclusively to the Teaching itself, and entirely neglect the personal side — which is so interesting !

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With best wishes,

Yours sincerely,
G. F. Allen.

(274)

R. S.

.....,Michigan
March 15, 60.

My dear brother Mr. Maheshwari,

Thank you kindly for your very good letter (No. 264) of March 2nd, which was received by me on March 9th and also for the two copies of "A Brief Description of Radhasoami Faith and a short note on the Holy Samadh (under construction)", which I received March 3rd. It was a great pleasure to receive these and I especially appreciate your efforts in taking the time to cover the subjects "Proper procedure in Initiations" and "Proper procedure in Satsang meetings". The other enclosures were very interesting and I enjoyed these also. All of these will be shown to the other Satsangis here at our next Satsang, which I hope will be soon. I want to thank you also for the map of India which was so carefully marked by you, showing the direction in which Agra lies from Amritsar. It was most kind of you to send this.

My purpose in asking the question may seem a bit childish and yet, the answer to it seemed to be something which I needed. May I tell you the reason for asking the question? I believe I told you in my very first letter (No. 42, page 132, Correspondence Vol. I) to you, that I had received initiation into the Beas group of the Radhasoami Faith and was unhappy and dissatisfied in it. My reason for renouncing the Christian Faith was solely because I was unable to find Jesus on the inner planes of consciousness, and Radhasoami Faith, as presented by the Beas group (knowing of nothing better at that time) seemed to be just what I needed. I accepted it with all my heart and soul and felt that here at last was the answer to the prayer of my life; here at last was a Faith upon which I could anchor my soul.

I was told at the time of that initiation that a Satsangi is not permitted to talk or discuss in any way, any inner experience which one might have. Even the lecturer, Mr. Replogle, absolutely refused to talk or discuss in any way this subject, and for this reason I felt lost; I was also told at the same time that if I was unable to see the 'master' in Dhyan I should not be discouraged as up to that time, no one in the Satsang had ever seen the 'master'; just keep on trying.

I had a most peculiar feeling concerning this inability to find him and I determined that if he was to be seen on the inner planes of being that I would see him — and it happened just so, but my inner experience with him was so heart-breaking and agonizing that even now, I cannot find words to describe the hurt I felt.

With sincerest and deepest love and adoration I awaited the moment of his appearance in my vision. When he appeared, I was breathless — lost in wonderment and ecstatically happy that here at last was my Lord and Saviour — but not so..... It was a question that called for an answer, but he spoke no word but merely turned his face away from me, leaving his left side turned towards me. When he did this, my first thought was, "He doesn't want me". In that moment and during the next few days, I died a thousand deaths in my unhappiness, but

as I considered the vision, I found myself making excuses for him and blaming myself, thinking that perhaps I was not worthy of his love, so I decided to try again.

During the second and last inner experience with him, I spoke no word to him and just watched what he would do. He was dressed in the most beautiful brilliant colors and he said, "Look to the southeast." I never sat in Dhyan again after that until I received initiation from you into the Agra Parent Group of the Radhasoami Faith, but since then and until now, I have often wondered just 'what' lay 'southeast' of him.

Now, the map which you so kindly sent to me has answered this question for me and a great and tremendous joy and happiness fills me when I realize the Supreme Father, even then, had chosen me as His own and was showering His grace and mercy — His guidance and protection upon me. I know of a certainty now that I have found the only true teachings which will lead to my salvation. My happiness knows no bounds.

I am sorry if this has been unimportant and perhaps boring and also lengthy. I hope you will forgive me.

With warm and sincere Radhasoami to you and all there, I am,

Affectionately yours,
L. D.

(275)

R. S.

San Marcos, California,
March 10th, 60.

Our very dear brother Sant Das,

The book, "R. S. Correspondence" was joyously received and it is just wonderful. Thanks so very much. The day after it came, the folks from Beaumont arrived early in the morning, i. e., Dr. N., Mr. R. and Mr. and Mrs. K. in the group, and we had a real feast reading the different letters, and we truly thanked "Radhasoami" for the privilege. Every letter has its place one

way or other and most of them are instructive. At least such is my view-point. Our one surprise was the fact that there was such speed on your part in the publication. The last date of your letter to a brother being January 16, 1960. All the glory goes to "Radhasoami", our Supreme Father. Your letter (No. 260) and enclosures which came yesterday are much appreciated by me and also by "Bert" (a short for Herbert) and thanks so very much. You must have much efficient help around to accomplish so much in so short a time.

Mr. and Mrs. H. came for a Satsang a few days ago, and brought a large bag of collard greens which they plucked from their garden. We thanked "Radhasoami". For, as well as being tasty, they are also healthy for one's system. Bert is improving in health since partaking of them, and they brought such an abundance that the supply has lasted all week. We are thankful. We have plenty of Prashad, thanks again. We are quite well in health, and busy too. I am sending congratulations on the publication accomplishments, may all blessings and blissfulness be yours as continuously as possible. A hearty Radhasoami to "Lala Sundar Lal Ji", to yourself and your precious family, all who are within your home and household. I love to let memory glide over the short time spent with you all.

Most affectionately
Sister Florence.

(276)

R. S.

San Marcos, Calif.,
March 10, 1960

Dear Beloved Sant Das,

Your most welcomed letter (No. 260) of March 2. We are very pleased with the fine job done on the book "Correspondence". At first must admit that we thot that the using of names would detract from its value but being the kind of a book that it is, it has all worked out O. K. Just received a letter from J. d. V. saying, "These past two weeks, both Mrs. S. and I have been truly

overwhelmed with joy at the perusal of the newly released book, Correspondence with certain Americans during Interregnum. I believe it has answered all possible questions we might have had. Mr. Maheshwari was thoughtful to send one copy for those in this area. We are verily being showered with the Blessings of Radhasoami." This is the first expression regarding the book that I have received. Am sure they all will be most happy and grateful to read it and it should aid in having questions answered.

Mr. and Mrs. H. are due to visit us this coming Saturday, when I will exchange some of the "Dalmoth" for some of his "Reori".

Was very happy to learn that you are making a new translation of Prem Patra. What a stupendous job it will be and how most important for a true spiritual translation.

With hearty Radhasoami to yourself, Lala Sundar Lal Ji and all of your family, we are,

Affectionately yours,
Herbert and Florence McQuinn.

(277)

R. S.

....., Michigan.
March 11, 60.

Dear brother S. D. Maheshwari,

Please accept my humble apologies for not writing sooner. What happens to the weeks, I don't know. The days I lost count of years ago. This is a wonderful country with many opportunities and advantages, but the fast and hectic life one must lead to earn a living does not leave much spare time for the finer and more essential pursuits of life.

We received your book of Correspondence with U. S. Satsangis. Although I've not read it completely as yet, what I have read is delightful, extremely interesting (to the point one becomes absorbed and wants to continue to the end); written in the best of taste (in the sense that only the beneficial and more

important parts of the letters were included) and a book that contains many questions or situations familiar to many or all of us. The portions I read were like spending a few moments with the individual having written them. The letters and copies of hand-writing of Soamiji Maharaj and Babuji Maharaj were quite a thoughtful extra attraction which in comparison to our letters show that we've a long way to go.

We thank you warmly for sending this advance copy. It will be read and studied with the hope of gaining additional truth for our spiritual welfare. We are internally grateful that it was made possible to have these books published, also that we were privileged to find the true path of Radhasoami Faith.

It came as a surprise to find a notice in our mail box that a package from a foreign country was awaiting me at the post office, as nothing was expected. I was even more surprised when I found, it was the book you had written Bill, you were going to send. Our surprise was soon converted to delight, however, as we proceeded to unwrap it in the car and hurriedly look thru it and the brochure.

Basant day has just passed but somehow Basant is important in my understanding. Spring with its warmth and sunshine awakens a new world. It also has some rainy days and some cool days. We know the cool days will turn to warm and the rain will bring shine and the shine will make the flowers bud and then blossom. The awakening of spring is what Radhasoami Faith has started in me and what is more welcome than the sun shining — the flowers blooming — birds singing — and signs of life all around after the cold dark winter has passed. What a time to give thanks in appreciation of at least this awakening !

Sunday, March 13, was Holi. From our Hindu friends, the doctor and his wife, we learned that Holi is a nationally awaited day, celebrated by all. Also, with our President Eisenhower and R. Khrushchev visiting there these past months, much has been written about India in the newspapers, periodicals and school papers. It was in one of these nationally published weekly school papers that was devoted to India that I noted Holi discussed as a national date of importance. In

Radhasoami Faith does our Holi have any resemblance to the one described above ?

From the above mentioned news, we also learned that most people in India have their guru. (I presume this would mean spiritual teacher). Quite an article was written on the governor of Mussoorie of India and it stressed the importance he placed on the daily meeting with his guru. (Mussoorie was classified more or less as a resort area with much tourist attraction. Is this not the same place Babuji Maharaj visited for a period also ?)

Prime Minister Nehru and his daughter were discussed in another article and mention was made of how she still considered Mohandas K. Gandhi as her guru. The reporter also made special mention of the quietness and tranquillity that showed on her face.

This is written only to give background to the question of whether the words guru and Sat Guru as written in the Holy Books are meant to be two words with different definitions or if the word Guru is written as short for Sat Guru and to be taken only as Sat Guru ? Several times this has confronted me and I have taken it to mean only Sat Guru. I know there can be but one Sat Guru, but can a person who helps us gain a clearer understanding of Radhasoami Faith be classified as a guru ? (May I be so bold as to refer to your help to us in this sense ?)

The photograph of Babuji Maharaj in our hallway has come to mean much to me. Often when disturbed or in need of strength, I find myself close to it for comfort. Again when, at times, I feel buoyant and some unexpected good fortune has come to us, it is to that photograph that I look to and give thanks. Lately I have begun to wonder and would like to know if this is being guilty of external devotion. Would it be better if this was done internally only, without going to the photograph ?

I should like to ask a question though this particular type may be out of order. Very often, by being sincere, a person can stick his foot in his mouth, so to speak. What causes anger or outburst of anger in persons ? Though the reasons may be many and varied, is its purpose one of generating fear on another ?

Can condemnation or ill-wishes, even though they may not be meant, affect the receiver ? (It's almost certain they affect the sender). How can one protect oneself against such thoughts ? Is it best not to create any ill-feelings against such persons and leave the rest to the Mauj of our Supreme Father ? If you may find it advisable to answer this, it will certainly help to further my understanding.

Since my initiation, I have noticed many things held in high esteem at one time, have since lost their seeming value. In the same respect, other ideals are looked on with a new, different outlook. Though I may not completely understand how these changes came about, their eventual benefit is certain. Regardless of what may confront us, it is my sincere hope to always strive to be thankful. Indeed, at the present time, our family has much to be thankful for materially, physically and above all spiritually.

In one of our Holy Books, I read some time ago that we should not become attached too deeply to anything but the Supreme Father in our life and that we should accept whatever is granted us as His Prashád. As much as I understand it, this has helped tremendously in creating a proper outlook of many ideas and also in achieving some humility.

Interpretation of true humility as discussed in "Phelps' Notes" is so essential for one to possess though so very difficult to achieve completely. Many are the years that the words 'humility and humbleness' were not even a part of my vocabulary, let alone, as part of my life. I was given the impression that to be humble one had to belittle oneself in other people's eyes often to the point of being a hypocrite. To unburden the cares of the mind, and the mind itself, at the Holy Feet of our Supreme Father at the realization of our helplessness, is a quality, essential for our spiritual growth, a quality He alone can, thru His grace and mercy, help us develop.

Many evenings, after supper, a casual conversation is held with our youngsters. It usually will begin with items of interest at school and almost invariably end up with all sorts of questions pertaining to re-incarnation and our belief of Radhasoami Faith. Sometimes we get involved in what is termed as fantasy or super-

natural. These topics are usually prompted by magazines, containing such articles or television programs of fiction designed to stir up the viewer's thinking as to wonder whether such things could not be possible. One program called 'One Step Beyond' deals often on re-incarnation with its foundation based on incidents recorded in universities doing research work in this field. Our children's interest in this type of material has, no doubt, been spurred by what we have told them through our knowledge of Radhasoami Faith.

Sometimes it is bit difficult to answer some of their queries. One evening we were contemplating on 'what life on other planets might be like,' when one of them wondered if there may not even be another universe or many other universes. "Sure", I answered very confidently. "How do you know ?", they asked, eagerly wanting to hear more. Then I tried to explain what very little I understand of the three grand divisions probably being quite vague in my explanations for when I finished, I was promptly asked, "Who created Radhasoami Dayal ?" This kind of question cooled me and I frankly told them I could not answer any better, that when they grew older they may have the opportunity to learn better and that furthermore it was getting time for their bed.

Both daughters have expressed a desire to write to you and one day when I have a few spare hours I shall help them prepare their letter. (vide No. 336).

I am happily noticing they are not as fond of meat as before. Often they will do with just a very little. I have not forced them to stop although laughingly I tell them that one day they shall give it up gladly. When the time comes that they will omit meat from their diet, I would rather that it were done willingly with love, and not by force.

It seems this letter has become quite lengthy but being a woman, it becomes natural, sometimes, to speak much and say little. If the handwriting is a bit difficult to read, I must apologise as our typewriter is in the shop for a few minor repairs.

Thank you once again for your very sincere and untiring efforts at writing, interpreting and publishing these books for

true seekers. This work is admired more each time I sit to construct a letter. Finding the proper words and phrases to convey the intended thought clearly and being able to express one's ideas from various angles and depth, then fitting them together to create an understanding to the reader is an achievement just for a letter, let alone a book.

Recently the spelling of Bhent and Parshad have been changed to Bhet and Prashad. Is there any reason or have we just been copying wrong all this time ?

With heartiest Radhasoami, I remain,

Respectfully,
L. C.

(278)

R. S.

Soami Bagh, Agra
March 29, 60
Id-ul-Fitr

(marks the end of the month of Ramzan
when Muslims observe fast during
the day time)

My dear sister,

Your very interesting letter of the 11th instant to hand. The importance of the Basant Panchmi day lies in the fact that it was on this day in the year 1861 that Soamiji Maharaj established His general Satsang, open to all.

2. India is a gay and colourful country where there are many festivals throughout the year. But the Satsangis of Radhasoami Faith are not interested in them all. Wherein lies their interest is explained below.

3. During Babuji Maharaj's time, there used to be two Prashads per week at an average. When the Satsang was over, the eatables, say Laddus, were placed before Him. Each and every Satsangi, present at the time, used to get one Laddu.

Generally, the Secretary, or any person to whom Babuji Maharaj ordered to do so, used to distribute the Prashad. Babuji Maharaj gave Laddus or Prashad with His own hand to a few only. One who received Prashad from His hand, considered himself to be most fortunate. That was the sentiment of every one. All cherished the desire of getting Prashad from His hand.

4. But on the occasions of the annual Bhandárás and the festivals of Basant Panchmí, Holí, Guru Púrnimá and Diwálí, Babuji Maharaj used to distribute Prashád with His own hand to all the Satsangis present. Besides, on the occasions of Basant Panchmi, Holi and Diwali, Babuji Maharaj used to put the red mark of Gulál, with His own hand, on their fore-heads. Hence Satsangis tried their best to come to the Satsang head-quarters on these occasions to receive the special benefit of His touch. Holi and Diwali being the most important festivals, the number of holidays is the largest on these two occasions. Hence the out-station Satsangis could easily manage to come to the Satsang head-quarters. By the way, it will not be out of place to mention that the dates of Bhandaras have also been fixed near about some holiday or holidays so that Satsangis may attend the same in larger numbers. Annual Bhandaras of the past Sant Sat Gurus are not held on the actual dates of their departure.

5. Formerly Soamiji Maharaj's Bhandara used to be held on the actual day of His departure, which falls in the hottest month of June, and there is no holiday on this particular day. So, under the orders of Babuji Maharaj, it came to be held, since 1932, on the Janmáshtmí day (the day of Soamiji Maharaj's birth). This is a public holiday and it falls in the month of August, when due to rains the weather is cool.

6. Huzur Maharaj departed on the 6th of December, 1898. His Bhandara used to be held on the 27th of December. During the British rule in India, the whole of the Xmas week was a long spell of holidays. So the 27th of December was considered to be most convenient date for all Satsangis to attend. But after independence, the Xmas holiday is given for one day only, viz., the 25th of December. Huzur Maharaj's Bhandara is, therefore, now, held on the 25th of December. Likewise the Bhandaras of

Maharaj Saheb and Babuji Maharaj are also held four days after the actual dates of departure, when there are Dasehrá and Diwálí holidays respectively.

7. Bhandaras are after all occasions of special gatherings. (vide paragraph No. 100, page 203, Correspondence with certain Americans, Vol. I.) But once the Bhandara dates have been fixed by the Sant Sat Gurus or the Council, they have acquired their own sanctity, and are adhered to.

8. Truly speaking, for Satsangis, there are no festivals except the Bhandara days and three occasions of special Satsangs as mentioned above. In fact, their attitude towards festive occasions, is well described in the following couplet from Sar Bachan Poetry.

तीज त्यौहार कछु नहि भावे ।
मन में दुख, नहि हर्ष समावे ॥

English rendering :—Festivals and festivities have no pleasure for me. I am sore at heart, and pleasure cannot enter there.

मनम बईद जे यारम
मरा ब ईद चे कार

(Háfiz, a saint of Persia)

English rendering :—I am away from my beloved Lord.

What pleasure the festival of Id can afford to me ?

9. The meaning of the word 'guru' is a teacher or a preceptor. In that sense a school master or teacher is a guru. But in the literature of Radhasoami Faith, Guru, Sat Guru, Sant Sat Guru or Sant all allude to one and the same august personage, viz., the Incarnation of the Supreme Father, Radhasoami Dayal. No Satsangi should ever call his brother Satsangi by this appellation, howsoever great help he might have received from the latter. He should consider his helper as his friend or an elder brother at the most. You should never entertain the remotest idea in your mind of referring to me or any other Satsangi as your guru in any sense. Our Guru is Babuji Maharaj. In comparison to the degree of love and affection you American Satsangis have for the Supreme Father Radhasoami Dayal, and the extent of your sincerity and earnestness for Parmarth, I

dwindle into insignificance and am almost a non-entity. I am your Satsangi brother or friend only, and nothing more.

10. By the way, I avail of this opportunity, of telling you all American Satsangi brothers and sisters, some plain truths. First of all, I would like to quote a passage from Jeewan Charitra Babuji Maharaj, Vol. III, pp. 50-51.

लाला साहब ने कहा कि चरचा करने वाले को लोग गुरु बना लेते हैं जैसा कि गाज़ीपुर में हो रहा है, तो शायद आप भी इस खौफ़ से कि आपको भी कोई गुरु न बनाले, चुप हैं।

इस पर बाबूजी महाराज ने फ़रमाया कि इस बात का हमको क़तई खौफ़ नहीं है। जो शरूब समझ बूझ कर बात करेगा तो क्या उसको इतनी ताक़त न होगी कि अपने को बचा सके। यह भी तो बतलावेगा कि संत सतगुरु किसको कहते हैं, साध गुरु किसको कहते हैं। हैरत है ऐसे बोलने वाले पर जो गुरु बनना चाहे। हैरत है ऐसे सतसंगी पर जो ज़रा सी चरचा सुन कर गुरु मानने लगे। जो लोग कभी संत सतगुरु के सम्मुख होते थे और जो विशाल दर्शन हुज़ूर महाराज और महाराज साहब का होता था, उसका उन लोगों पर क्या असर हुआ ?

Translation :—Once a certain gentleman told Babuji Maharaj that one, who delivers religious discourses, is taken to be a Guru, as is being done in Ghazipur. So perhaps, you are keeping silent for the fear of being taken to be a Guru.

On this, Babuji Maharaj observed that He was not afraid of this. Whoever will talk, considering the pros and cons of a matter, will he not have power enough to save himself from being misunderstood or misguiding others ? He will also tell who a Sant Sat Guru is and who a Sadh Guru is. One only feels a shocking surprise to see a speaker who is desirous of being considered as a Guru. One also gets the same feeling towards a Satsangi, who hearing a little of religious talk or writing from someone, takes him to be a Guru. When people came in the august presence of a true Sant Sat Guru, what a glorified Darshan they had of Huzur Maharaj and Maharaj Saheb and what effect it produced on them !

11. Because I deal with your correspondence and write answers to your questions, etc., you should not take me as your guru. No, never. Likewise Lala Sundar Lal Ji gives initiation, and is an elderly person. Of course, he is a high class Satsangi and an Abhyási. Not only sister Florence felt attracted to him, but all those who are initiated by him, feel the same. But it will be carrying presumption too far to think that probably he might

be the next Sant Sat Guru. All Satsangis should guard against such thoughts. I have been repeatedly telling you that we are passing through an interregnum, so to say, and that all enthusiasm, love and devotion should be directed towards the Holy Feet of Babuji Maharaj alone. Manifestation may be considered to have taken place, when a Sant Sat Guru openly presides over the Satsang meetings, delivers discourses, accepts Bhet and distributes Prashad, and He gives Darshan to His devotees inwardly. I shall be the first person to inform you all about this happy event, whenever it takes place. Till then, never try to fix your attention on any personality, howsoever helpful he may or might have been to you. Read carefully letters Nos. 5 and 6, page 218, History & Tenets, wherein Babuji Maharaj spoke about the period following Maharaj Sahab's departure as 'hard times'. We should remember that the so-called interregnum is not without purpose. We do not know, what forces and counter-forces, and currents and counter-currents, are working and acting in Satsang and among Satsangis all over the world. You are well aware, that at one time there were only six Satsangis in your vicinity and they could not pull on together. There was friction among them. A section of Satsangis in California, raised a great hue and cry over a trifling affair. Similar may be the case everywhere. But we need not be dejected and disappointed. In the same letter Babuji Maharaj wrote "that happy days will come back to us, there is not the slightest doubt. Of this I am certain that the protecting hand of Maharaj Saheb is with us, more watchful than ever....." Soami Bagh institution is the true and real Satsang of Radhasoami Dayal. There must be, and there are, some very high souls or Satsangis many of whom may even be of the status of Sadhs or would-be-Sadhs. Since we are at the lowest rung of the ladder at present or are in the initial stages of spiritual advancement, such high-class Satsangis may be of help to us. It is good to be in contact with any one of such personalities. But to jump to the conclusion that a particular individual may be the next Sant Sat Guru, would be a wrong notion. Wait and watch patiently. Read "A Solace to Satsangis" and Babuji Maharaj's letters carefully and attentively.

12. The physical form of Sant Sat Guru is the means of attracting the Surat or spirit to His Shabd Form or Nij Rúp. Hence the importance of Sant Sat Guru's human form. This analogy may be extended to His photograph also. There is nothing unusual or wrong, if you go close to Babuji Maharaj's photograph for comfort in times when you are disturbed, or for thanking Him when you are buoyant. It cannot be labelled as an external devotion, as, when doing so, you invariably close your eyes and turn your attention towards the third Til and repeat the Holy Name and contemplate the Holy Form. So long as one has not sufficiently gone inward, one has to take recourse to this form of devotion or whatever you may call it. Of course, when one has secured location internally at some higher plane, where one can come in contact with the sound current or have his Guru's Darshan, at will, one would certainly and naturally turn inwards on such occasions of disturbance or buoyancy, and will not take recourse to the photograph only. Please read in this connection letter No. 27 at page 229 H. & T.

13. We are at present in the grip of the five Doots or evils, viz., Kam (passion), Krodh (anger), Lobh (avarice), Moh (attachment) and Ahankar (pride), which are collectively termed as 'Chor' चोर (thieves). When the spirit becomes independent and is able to exercise its inherent qualities, viz., (1) piety, (2) patience and forgiveness, (3) contentment, (4) discrimination and (5) humility or submissiveness, termed collectively as 'Sáhús' साहू (respectables), then, of course, the spirit will become love, wisdom and power, and none of the above evils can molest or approach us. To conquer oneself is to free oneself from the evil effects of Mana and Maya, i. e., of the five evils, and by thus conquering ourselves, we establish our connection with the Lord and we can be the master of the entire universe, seen or unseen.

14. Go on performing Sumiran, Dhyán and Bhajan, and try to follow as best as you can, the rules of conduct prescribed for devotees of the Radhasoami Faith. Have firm faith and belief in the protecting hand of Radhasoami Dayal. Condemnation by an ill-will of others cannot touch a sincere and earnest devotee and a Parmárthí. Whatever takes place is

in a way the payment of the Karmic toll, and the element of Mauj is present in everything. Repetition of the Holy Name is the sure weapon of protection against all shafts of Kal and Karam.

15. There do come calamities which you cannot help feeling, but you should not allow yourself to reach a stage as to complain against the Lord or forget Him or become estranged from Him. A child, howsoever badly treated by his mother, always runs to her. He would always run to his mother's lap, although she may be severely scolding him and even trying to throw him aside. If one does remember his Lord he will avoid many evil activities and their effects, and most of his Karams will lightly pass away. The velocity of Karams will be minimised or at least will not give rise to bad Karams.

16. Your children appear to be rather wonderful, who pester you with questions on re-incarnation, proof of the existence of other universes, etc., and the most amusing question being, "Who created Radhasoami Dayal ?" Regarding re-incarnation the following may be narrated to them.

17. My first grand-son, who will be five years in September next, used to say at the age of two or three, that in his previous birth he was Lala Tota Ram, the Supervising Engineer of the Radhasoami Samadh Works, and that it was he who designed the Holy Samadh of Soamiji Maharaj. This statement created great fun and amusement. But remembrance of the events of past life is positively harmful. He has now stopped telling this story. When pointedly asked he says that he has now forgotten all.

18. Radhasoami Dayal is the Creator of all. No one created Him. There was a time when He alone existed. His is the absolute and eternal existence. Had He not existed, there would not have been any thing. Something cannot come out of nothing. There must exist 'something' from which any thing may come out. That 'Something' from which everything came into existence is Radhasoami Dayal. He is a boundless ocean of Love, Bliss and Joy, so boundless that no one can form any idea of Him. He created innumerable universes and worlds, one after another. Our own world in which we live, looks so very

vast. But the universes and the worlds higher up are still very vast and larger, and they are all populated. Higher the universe, happier and more blissful is the life there. As to the proof of it, you may explain thus.

19. There are four modes of proof or evidence. (1) Ocular evidence, perception, apprehension by senses. (2) Inference. (3) Analogy, recognition of likeness. (4) Verbal or oral evidence, the words of a credible or trustworthy person or the one who is considered an authority on the subject. Sants alone are such a credible and trustworthy authority. They are an authority on things unknown, and beyond human ken. What has been stated in previous paragraph was only disclosed and unfolded by Sants. Therefore it may be taken to be a truth.

20. When a person joins the Radhasoami Faith and commences its devotional practices with zeal and earnestness, there is surely bound to come a difference in his outlook towards the affairs of this world. The world will begin to appear dull and uninteresting to him. He will not have the same yearning for these any more.

21. If a devotee cherishes the same love for worldly affairs as before, then it follows that he has not made any progress in Parmarth. The more a devotee progresses in journeying onwards, the more he feels the transient character of things here and will begin to crave for a higher bliss, being disgusted with the so-called pleasures of this world.

22. Bhent and Bhet, and also Parshad and Prashad are the same terms differently spelled.

23. Mussoorie is a hill resort. Babuji Maharaj had visited there in the year 1918 or 1919 for about three weeks.

24. Dintá does not mean only to behave humbly towards others. It actually means the habit or the belief which one acquires after experiencing the futility of his activities and personal exertions, and the development of complete reliance on the Lord, discarding the reliance which one used to have on his own efforts and self. Dinta is, in a way, an outcome or an adjunct of love. Dinta is the result of the action of the spirit. Ahankár is the result of the action of the mind.

25. Dintá is not the quality of the mind, which sometimes makes a show of it, but the power which gives rise to this sort of Dinta is quite different from the one, which is shown by the spirit. The mind invariably wants to accomplish its end by force. It tries to subjugate the weaker and then forces him to act according to its behests and orders. When this thing fails, then it has recourse to Dinta. The action of the mind is always based on some motive, it is always accompanied with self-interest. Surat, on the contrary, has no interest of its own. Its sole and only aim is to get the Darshan of the Lord.

26. Dintá is the foundation, upon which the structure of Prem is built and it is eventually converted into Prem itself. True Dintá consists of the following qualities. (1) A true devotee does not expect anything from any quarter except from Radhasoami Dayal. (2) A true devotee is never impatient. He leaves this matter to the Mauj of the Lord and thus becomes indifferent to the time it may take. (3) Whatever comes to him from the Lord keeps him contented and satisfied, be it even poison or nectar, or pain or pleasure.

27. True Dintá cannot be acquired unless it is based on actual experience. A child is not afraid to touch a flame. Once the child experiences the burning pain by touching a flame, it will, of its own accord, avoid it. A devotee when he fails to make any progress, notwithstanding his best efforts, and sees that he has not even progressed an inch, then only he becomes Dín and begins to realise what true Dintá is.

28. बल Bal (strength) and पुरुषार्थ Purushárth (effort) form the basis of all our actions in this world. Without these, success in this world seems impossible. Those who exercise their बल Bal and पुरुषार्थ Purushárth, generally gain their object and achieve success. But the line of action for a Parmárthí is quite different. Dintá should be the moving force in all his activities. He should think that everything depends on Mauj and if the Mauj is otherwise, no Bal and Purushárth, of whatever degree they may be, will enable him to attain success. The Mauj of Radhasoami Dayal should be the guiding principle in all his actions.

29. In order that a Parmārthī may acquire conviction of this truth, Radhasoami Dayal generally, by grace, causes setbacks and failures in his efforts and when he sees that notwithstanding the exercise of all his Bal and Purushārth the result is unfavourable to him, then alone he is inclined to think and believe that his Bal and Purushārth are of no avail. Then he depends on Mauj in place of Bal and Purushārth.

30. Dintā pleases Radhasoami Dayal the most, so that when a devotee becomes Dīn, even his faults and short-comings are overlooked and he eventually becomes a beloved son of Radhasoami Dayal.

31. In the course of earth's revolution round the sun, seasons occur according to the situation of the earth on its orbital path. The Hindus have divided the year into six seasons. The characteristic of each is not the same. One varies from the other in diverse ways. One is the sowing, the other blossoming and yet another the drying or withering season and so on. Each has its own peculiarities. In a particular season the performance of only certain activities is possible.

32. The season or time of going to and living in the region which is the end, the uppermost and top of all in the Creation, i. e., Dayal Desh, is the season of Basant, from a spiritual point of view. After traversing the lower regions of Kal, when the spirit translates itself to Dayal Desh, it reaches the end. There is always the bliss there, of the highest degree, from where the spirit cannot come down. For such spirits, as have reached there, it is always perpetual spring or Basant, and no autumn. This is the season for effecting our final emancipation. To miss such an opportunity will surely be deplorable.

33. राग रंग नित खेलत होली,
 Rag Rang Nit Khelat Holī
 जो होना था, सो अब हो ली,
 Jo Hona Thā so ab Ho lī

(Sar Bachan Poetry)

Considering the two syllables 'Ho' हो and 'lī' ली of the word 'Holī' होली separately, its meaning is 'what was to happen has

happened.' The advent of the Supreme Father, Radhasoami Dayal, has opened the door and constructed, so to say, a new road leading the Adhikárí (fitted) Jivas to Sat Desh. Once they reach their original home, they will never come back. Their miseries and troubles will be over. They will eventually be extricated from the meshes of Kal and Maya. For once only it was considered necessary to send the spirit lower down in the regions of Kal and Maya and that having happened, there will be no more repetition of this painful process, i. e., what was to happen will have happened.

34.	सागर	कूप	भरे	सब	रंग	से
	Ságar	Koop	Bhare	Sab	Rang	Se
	मेरू	डंड	पिचकारी	छोड़ी		
	Meru	Dand	Pichkárí	Chhorí		

(Sar Bachan Poetry)

For playing Holi, among the Hindus, cisterns are first filled with coloured water which is then thrown on one another by means of syringes (Pichkárí). What the cistern and Pichkárí mean, in Sant Mat, is explained below.

35. When a reservoir is formed by the Surat, it is called 'Ságar' (sea). From this Ságar, currents issue to the Gyán Indriyas (sense organs), and there they form Kooops (wells). There are tubes leading from the Ságar to the Kooops formed at each Gyán Indriya, and through these tubes Gyán (knowledge) is conveyed to the spirit, i. e., to the reservoir or the centre formed by the spirit.

36. Two main currents issue from the reservoir of the spirit at the third Til, one current goes backward or on the back and the other passes in the front. The backward current passes through the Meru Dand (spinal cord or the back-bone) to give strength or activity to the Karam Indriyas (organs of action) and to the different Chakras of the Pind. This bestows vitality or activity to the physical frame or Pind or the body. This current is called the बाम Bám (left). The other current is called the दाम Dám (right). It goes to the front part of the human frame or gives activity to Gyán Indriyas (the organs of of senses). The spirit current comes through Sukhmaná (the middle channel)

and then bifurcates itself into two currents or branches, i. e., Bám and Dám. Spirit's ascension can be affected through the Bám current also, but the disadvantage of this particular practice is, that the *Maya and Mana ang*s (tendencies) prevail instead of being subdued by the spirit. The elevation of the spirit through the दाम Dám current has the contrary effect, i. e., spirit retains its predominating position over Mana and Maya.

37. By the Bám Márg above alluded to, the spirit can reach upto the gate of Sukhmaná channel, but the Bám Márg, as practised in these days, is a degeneration of the same, and its effects are certainly injurious.

38. The bifurcation of the spirit current is not only at the topmost point of Pind, i. e., the third Til, but it is also at the topmost point of Brahmánd. The Bám and Dám of that Ghát or centre are the currents of Maya and Brahm respectively.

39. Without the conjunction, by the withdrawal of the Bám and the Dám currents at the point of bifurcation, the spirit cannot enter the Sukhmaná channel. When such conjunction is effected, the devotee becomes able to discharge the syringe upwards, i. e., the spirit can enter the Sukhmaná channel, with marked velocity. The Bám and the Dám currents must be concentrated at the door of Sukhmaná channel, before upward ascension through this passage is practicable. Ságar and Koops being filled with coloured fluid means, that the downward flow of the spirit's currents has been stopped and all the energy of the outgoing currents has been diverted inwards, so that the spirit is able now to undertake its journey upwards to the higher planes.

40. Dám and Bám or right and left are also called East and West. When concentration of different currents takes place, the four directions, i. e., North, South, East and West do disappear, as all the currents are concentrated at one point only.

41. The Ságar and Koops having been filled up with spiritual energy and the downward flow from these having been stopped and turned upwards, the Meru Dand (spinal cord) is able to project the accumulated energy in an opposite direction, i. e., upwards, instead of downwards. This is what is meant by syringe or Pichkárí. No empty syringe can throw or project water out.

When it is filled up with fluid, it can only throw or project it upwards.

It is not clear how your children take meat, though in a very little quantity. Is meat allowed to enter your kitchen or even your house? Just as you would stop them from putting their fingers into fire, so also it is your duty to see that they do stop taking meat. Please read in this connection letter No. 64, pp. 246-247, H. & T.

A parcel of Prashad of the Holi Satsang was despatched to you on the 24th of March, by surface mail. It contains a small phial of Charnamrit.

With hearty Radhasoami to you, your husband and children,

Yours affectionately,

S. D. Maheshwari

(279)

R. S.

....., Mass.

March 16, 1960.

Dear Satsangi brother,

This letter has been a long time in the writing. Please forgive the time lag. Again, I want to thank you for your latest book. It has been read by all of us here in rapid succession. My admiration for your handling of the letters is boundless. The subject matter is extremely helpful and also is fascinating reading. I feel compelled to tell you that I also enjoyed an occasional flash of the author's humour. This is said in a spirit of deep appreciation for all you have done for us and your patience in dealing with our problems. I was chagrined to find my own letters included, but after the initial shock, concluded that if they helped people I was content.

I have read your letter about conducting a Satsang which is a great help. I especially noted that Abhyás was omitted, but for two minute meditation before eating. I have felt strongly that the Abhyas should be done alone in seclusion. What is your

advice on meditating or concentrating for an hour or so with other Satsangis ?

The following is copied from a Hindi grammar :

होली की शुभ कामनाएँ*

I hope the time will soon come when I can see you. My thoughts are with you very often. There is much I would like to add but perhaps it is unnecessary.

I noticed that Air India is starting service from New York in May. All I need now is a little money and time away from home.

Would it be possible for you to send me a little Charnamrit ? I would be glad to share it if others are interested. If this is going to be at all difficult in any way, please ignore the request.

With a heartfelt Radhasoami to all, and a special 'thank you' to you,

M. R.

(280)

R. S.

Soami Bagh, Agra
March 29, 1960.

My dear sister,

Yours of March 16th to hand. I would prefer to perform my devotional practices alone in seclusion. In the presence of other Satsangis I am not able to concentrate properly. But those, who can perform devotional exercises with other Satsangis, may do so.

It would be more profitable to visit Soami Bagh, Agra, India, when the next Sant Sat Guru has manifested Himself. Till then you should wait.

A parcel of Prashad of the Holi Satsang was despatched to

* My heartiest Holi Greetings to you.

you on the 24th of March, by surface mail. It contains a small phial of Charnamrit.

With hearty Radhasoami to you all,

Yours affectionately,
S. D. Maheshwari.

(281)

R. S.

.....Mass.
March 20, 60.

My dear brother,

Copies of letters covering conducting of Satsang and details of initiation arrived safely.

I have enjoyed reading "Correspondence with certain Americans" during the past week. M. R. has kindly loaned her copy. It has shed light on many obscure points, and I am sure, will continue to do so, as time goes on.

With a hearty Radhasoami,

Affectionately yours,
S. R. F.

(282)

R. S.

.....Michigan
March 18, 1960.

Our dear brother Mr. Maheshwari,

We are sending you greetings of love and appreciation for our recent initiation into the Agra group of Radhasoami Faith. I received initiation on February 5th, along with Miss V. M., while my wife, who was absent from D. at that time, received her initiation on February 19th.

Mrs. D., who gave us the initiation, called all the Satsangis in her immediate vicinity to witness our initiation and to give

them an opportunity to welcome us into the Satsang. We greatly enjoyed the pleasure of meeting them and becoming acquainted with all the other Satsangi brothers and sisters. (vide No. 263) Since then, Mrs. D, at whose place the meetings were held, has been feeling rather low with a heavy cold and hasn't felt up to having another Satsang meeting, but we are looking forward to the day when, by the grace and mercy of the Supreme Father, she will be well, and we can all get together again for Satsang.

It was most kind of you to send the article "Proper Procedure during Satsang Meetings" to Mrs. D., of which she has made copies for each and every Satsangi.

We have been faithful in our reading and studying of the Holy Books. Like all newly initiated Satsangis, there are many questions which come to mind and many of these have been answered by reading and studying of the Holy Books, however, if I may, I would like to ask you, if there is any great significance in which direction one faces during his devotional practices. I have heard from many sources that one should face the East during this time and I have read, "The light came from the East", etc., etc. I will appreciate your view on this question.

We have also been faithful in our devotional practices, and I would like to know if it is right and proper that during Sumiran and Dhyan one should hear the sound of 'bell', or, should one hear it only during his practice of Bhajan ? The sound seems to come from above and a little to the right side.

With hearty Radhasoami,

Affectionately yours,
Mr. & Mrs. E. J.

(283)

R. S.

Soami Bagh, Agra
March 29, 60

My dear Mr. & Mrs. E. J.,

Yours of March 18 to hand.....I trust, through His grace and mercy, Mrs. D will soon improve.

You may unhesitatingly ask any questions or refer any points to me for clarification. There is no significance in which direction one sits during one's devotional practices. During Sumiran and Dhyan one should repeat the Holy Name and contemplate upon the Holy Form. But if the sound of bell comes from above or from the right side, it should be heard. There is no harm if repetition and contemplation are suspended, as a result of being engrossed in hearing the sound of bell. It may be said to be a sign of grace.

Please keep yourself in touch with the Satsangis of your vicinity, and also with Mr. & Mrs. H. W. McQuinn.

With hearty Radhasoami,

Yours affectionately,
S. D. Maheshwari.

(284)

R. S.

Washington 13, D. C.
March 21, 1960

My dear S. D. Maheshwari,

I have found that asking questions is the best way to obtain knowledge about a subject. Therefore I do greatly appreciate your answers to my questions as set forth in your letter (No. 244) of January 28th.

There is one and only one true desire in my heart and that is to return Home to the Source of my being. My prayer is only that of His Grace. For thru this I feel the will to make the effort (to control the mind, fight off attachment and worldly desires in this great country of America, where freedom and opportunity for material gain meets you on all sides, is indeed a great EFFORT) to reach the Til, go thru, see the MASTER inside and follow Him and the Signal (NÁM) onward and upward plane for plane to RADHASOAMI.

Here is an experience frequently had during my 0430 to 0600 morning meditation : Concentrating at the Til and doing

mental Sumiran, felt my body going numb at the feet. Lost consciousness momentarily, then seemed to gain some sort of semi-consciousness that I was moving out of my body. Next I am looking up into a black sky, into which I am being drawn at a fast rate. I'm still repeating Sumiran. The hackness disappears and I am conscious of floating in the clear bright blue sky. I see a bright round sun on the horizon. Concentrating on the sun I am flying thru the sky as I am being magnetically drawn towards the sun. Still doing Sumiran. Still conscious, I feel electrified, like a vortex of magnetism. The sun seems to shift its position on the horizon and it seems an effort to hold my attention on the sun. As I hold my attention, repeating Sumiran I continue rocketing at great speed towards the sun. Then I lose consciousness, I am not aware of the body, and a feeling of numbness comes all over with no desire to move, so relaxed and tingling all over. Frequent feeling of flying during my meditation. Please comment, as to what is taking place.

With hearty Radhasoami,

Yours very sincerely,
K. J.

(285)

R. S.

Soami Bagh, Agra
March 30, 1960.

My dear brother,

Yours of the 21st to hand. The new book "Correspondence with certain Americans" was despatched to you on the 15th February. I hope you have received it by now or will be getting it very shortly. Answer to your question will be found in (1) Letter No. 100, pp. 303-305, (2) No. 133, p. 352, first paragraph, (3) No. 150, pp. 376-377, (4) No. 210, pp. 494-495, and elsewhere in the same book.

These scenes are all Máyak (of Máyá), which appear to some, at a certain stage of their Abhyas; and may continue

to appear for some time. Stick to Radhasoami Nám and Babuji Maharaj's Form. Leave alone the rest. However, these experiences indicate some progress in Abhyas, abstraction of the spirit current, and its concentration at the third Til. It is a good sign, not bad.

With hearty Radhasoami,

Yours affectionately,
S. D. Maheshwari.

(286)

R. S.

.....Mass.
April 4, 1960.

My dear brother Sant Das : (may I call you that ?)

.....I can truthfully tell you, we have had more help in a few weeks from Agra, through the Grace and Mercy of RADHASOAMI DAYAL, than we had in all the five years from Rúhání Satsang. It is so unbelievable and I do want you to know this. I also want to tell you that the reading material makes me want to meditate more and more. We are given such an incentive to be more and more faithful each hour of every day and we long to worship at the HOLY FEET OF THE SUPREME FATHER. Would that the day soon come when we are privileged to come to India to imbibe in Darshan of Sant Sat Guru. Oh, that we might come and stay for a while until we really understand so much that we should know. I do know that all things come in due time, when we are ready, but the longing to be with those who know tears at the very heart-strings at times.

I am so very grateful to have been gathered in to the Parent Group at Agra. My heart sings its gratitude each day and I try to be worthy of all that I am given through the Grace of the Supreme Father. My constant prayer is, that I may more completely surrender to His Holy will and thus be able to enter into His Holy Presence eternally.

Now I would like to ask to your advice on this matter. You may know that I wrote Mr. McQuinn and told him that I had a mimeograph, etc., and if there was any material that he would like to have copies made, I would be most happy to do. Before getting any word on that from him, due to mislaying my letter, Mrs. R. had asked him for copies of those articles that were mentioned in the new book "Correspondence with certain Americans Vol. I" that some of the folks in the West have. Mr. McQuinn sent articles Nos. 3 to 26 to Mrs. R. and telling her that "Mrs. S. offered to copy, etc.," and Mrs. R. has let me take them. I thought perhaps it would be so wonderful to get out copies, with the help of J. d. V. and make a sort of booklet, for each one, with just a heavy paper cover put over them, and also make a few extra copies for some who will be coming into the group, no doubt, that is, if it meets with your approval. J. and I were discussing it and we both wondered if these articles would be printed in the book coming soon, "Teachings from Babuji Maharaj's Discourses" or something like that, and if they are, there would be no point in making up copies. We thought it best to ask you first, before doing anything about it. You see, dear brother, we felt that the mimeograph may as well be used if we can help in any way. If not, then I feel that I should try to sell it as I do not want anything that is not useful or conducive to help on the Path. I shall await your word on that. But I do want to say here that those articles are so wonderful and enlightening and we will enjoy reading them so much and trying to remember as best as we can, all its priceless contents.

Again may I thank you for all you are doing to help us over here to learn these precious truths. What would we do without you, by His Grace? Oh, may we all be worthy as the days go by.

With hearty Radhasoami to you always,

Lovingly,
W. S.

(287)

R. S.

Soami Bagh, Agra
April 11, 1960.

My dear sister,

Yours of April 4 to hand. The book "Teachings of Radhasoami Faith based on Babuji Maharaj's Discourses" is under print and will be ready by the second week of May when it will be sent to the American Satsangis who will probably get it by the end of June. So, you need not copy out the articles. I am enclosing a few sheets of galley proof.

With hearty Radhasoami,

Yours affectionately,
S. D. Maheshwari.

(288)

R. S.

....., Calif.
4-5-1960.

Dear Beloved Brother,

The books you sent to me arrived today and I sincerely ask the Blessings of the Supreme Father on you for sending them. They also made me realize how negligent I have been in not writing to you before now. Have been trying to do it all myself, and it seems that the more I meditate and pray, the worse I feel. Have been trying to give up everything to the Father. But I feel that I do not deserve His Blessings. Therefore, I am afraid to live, afraid to die, and this horrible fear is tearing my body to pieces. The doctor here is stuffing me with narcotics and I often pray to the Father to keep me from going insane. Have been trying to quit smoking cigarettes, but cannot even do that. I am always conscious of the presence of Babuji Maharaj, but that does not bring any relief from pain and sickness. I have to lie down to meditate and there are 65 more fellows in this

ward so I have not been able to hear any sound. Should I listen to the sound or just repeat the Name and look at our Master's face and depend on Him to make me hear the sound, when I am ready? I seem to go out of the body sometimes. But I do not see anything to help my faith, and I seem to be so alone and keep wondering if I will ever contact the Master, and, of course, I wonder if there is any such thing as mercy. Please pray for me and help me if you can.

With all love and blessings of Radhasoami, I am,

Yours to command,
N. S. K.

(289)

R. S.

Soami Bagh, Agra
April 18, 1960.

My dear brother,

Yours of the 5th to hand. Do not lose heart. Rely on the grace and mercy of the Supreme Father Radhasoami Dayal. If due to ill health and weakness, you are not able to apply yourself to the devotional practices, do not worry. You may mentally repeat the Holy Name RADHASOAMI, as often and as long as you can conveniently do. Read the holy books, including the new book, "Correspondence with certain Americans, Vol. I" especially its Nos. 226 and 238, also letter No. 59 at page 202 of the book, "Radhasoami Faith : History & Tenets".

With hearty Radhasoami,

Yours affectionately,
S. D. Maheshwari

(290)

R. S.

....., Michigan.
April 12, 60.

My dear brother Mr. Maheshwari,

Your very nice letter of March 23rd, together with two

enclosures was received on April 2nd. The package of "Reori" Prashad arrived on April 4th. The book "Correspondence with certain Americans" was received in perfect condition, but please forgive me, I've forgotten the exact date of its arrival. I am deeply grateful for all this wonderful mail. I divided the Prashad with the new Satsangis here. They seemed so very happy to receive it. Nothing of the kind was ever given to them by the Beas group except once, several years ago, and then it was passed out in little bits to a selected few. When I think of the Beas group, I get a sort of 'soiled' feeling inside me. May Radhasoami Dayal forgive me.

I especially enjoyed the printed article No. 56, "India, the gifted land for spiritual progress", and in this article, paragraph No. 413 (1) is so very true not only of the people of India, but as I have learnt from my personal experience, it is true of any devotee of the Radhasoami Faith, regardless of his financial or material position, or his location on the face of this earth. I have learnt that in order to make spiritual progress, a devotee must lose sight of his possessions. To him, in his efforts to unfold a consciousness of spiritual reality, his worldly possessions, as such, cannot have much value, or else, there would be very little spiritual progress in this life.

Many years ago, when I was in business, the world seemed to be made just for me. Indulgent friends tried in vain to interest me in the study of Metaphysics. They promised beautiful inner experiences, etc., etc., but after marriage, the tide of my fortunes slowly changed. During the time that followed, all our worldly possessions just seemed to vanish from our grip and there came a time when these were completely depleted. Only then, in my lonesomeness and discouragement, was I willing, even anxious, to turn to the spiritual reality, which was to be found only within.

I began the study of Metaphysics, spent a great deal of money for courses of study and spent much time in sincere effort to unfold a consciousness of spiritual reality. I went as far as I could go with this study, but as time passed, there came to me a realization that 'something' was missing. That is, there seemed to be nothing, upon which I could fasten my hopes of salvation,

and again, I became discouraged and an agonizing lonesomeness filled me again. It seemed to be almost more than I could bear.

As I reflect upon that period of my life, I can sense the love and mercy and guidance of the Supreme Father on me even then. I was desperate and hungry for truth, and I feel certain that He was aware of this need in my life and, praise His Holy Name, in His own way and in His own time, He brought me to the Radhasoami Faith, in which I could actually find the Truth, which I sought. Is it any wonder at the tremendous joy I feel today? The only sadness in my heart is my inability to send financial assistance to you there for the great and beautiful and divine work you are doing. This sadness is genuine and so very real to me.

With warm and sincere Radhasoami to you and all there,
I am,

Affectionately yours,
L. D.

(291)

R. S.

....., Michigan.
April 12, 1960.

My dear Brother Mr. Maheshwari,

I'm very sorry for this long delay in writing to you and sending you the information which you require for your register of Satsangis.....

The practices of Radhasoami Faith are something so utterly different from anything I've ever known, that in the beginning, I had a little difficulty in assuming the proper posture for Sumiran and Dhyán; however, it was a bit easier after Mrs. D. received the instructions for "Proper Procedure for Initiation", (No. 265), and made all the Satsangis here acquainted with the contents of that article. As yet, I have not practised Bhajan.

I greatly enjoy the Satsang meetings held at Mrs. D.'s place. Through her, I became familiar with 'Prashád'. She gave me a

portion of the "Reori" Prashad which she received lately from you. It truly is very thoughtful and kind of you to send these holy and sanctified Prashads to the devotees in this country. She also explained about "Charnámrit". I hesitate to ask, and I humbly beg your forgiveness, if it is too much for you to do, but I'd be so very grateful if it were possible for you to send me even just a tiny bit of "Charnámrit" powder.

How fortunate we are to have a wonderful satsangi brother as you are; one who is sincerely interested in our progress. The holy books are a great pleasure to read and study. Among those which I have — I especially enjoy "Discourses on Radhasoami Faith" and "Sár Bachan Prose".

The goal which the Radhasoami Faith has set for its devotees is almost unbelievable, at my present stage of unfoldment, but, there is an old saying, "Where there is a will, there is a way", and I shall continue in my efforts to practise Sumiran and Dhyán, for I have complete confidence that one day, I shall be blessed with Darshan of Babuji Maharaj.

In closing, I would like to express again, my deep sense of gratitude and appreciation for my initiation into this true, beautiful and sublime Faith.

With hearty Radhasoami to you and all who may be affiliated with you in the wonderful work you are doing,

Affectionately yours,
V. M. K.

(292)

....., Michigan.
April 13, 1960.

My dear brother Sant Das,

With a great pleasure I received on the 2nd of this month the wonderful books you very kindly sent to me (Correspondence with certain Americans and R. S. Faith with Holy Samádh) which I consider as a wonderful work, and a valuable education

in spiritual development. Also my dear brother, Mr. B., received his books the same day and jointly we write you this letter to express our gratitude and sincere thanks for your untiring efforts to bring this work into our hands to help us to understand better many questions which come up from time to time in our minds and give us the answers and plain explanations to understand. As I read the holy books I believe that all the questions we ask many times have their answers in the teachings of the R. S. Faith, only some of us have not reached to that stage of spiritual development to understand them. But I believe in the Grace and Mercy of the Supreme Father that some day we all reach there. For the short period of time since I received my initiation, I am very thankful to the Supreme Father Babuji Maharaj for His Grace and Mercy, who gave consciousness to feel His presence, and the power of His words when I repeat His Holy Name. The sound of His Holy Words, resounds in many centres of the body and specially on the top of my head. Reading the holy books and performing of my practices are pleasures to me, as much as I can do now, because I am working every day in my shoe shop, and whenever I find time I perform my devotional practices, most of it in the morning and at nights, after I take my Prashad which, I believe, is life and energy for me in my age of 71 by the Grace and Mercy of the Supreme Father Babuji Maharaj in whose Holy Feet my humble spirit is seeking mercy and protection. I received the Prashad from brother C., also from brother B., and I am very thankful because what I had was used up. I wish to have the pictures of Babuji Maharaj and all the other Sant Sat Gurus available, and I would appreciate it very much.

Please forgive my handwriting, if it is difficult for you to read it, or if I have any wrong expression. Please correct me as I have not been in the school in this country. I am trying to learn typing so in the future I type my letters to you.

With hearty Radhasoami to all of you, I remain,

Affectionately yours,
G. S.

(293)

....., Mass.

April 15, 60.

Beloved brother Sant Das,

I do wish to get this letter off to you tonight for I want to touch on a few points and also want to enclose a copy of a letter which I mailed out to about fifty people. You see, this has been on my mind for three or four weeks and then I decided to get it out quickly this week, so that each one may, if he chooses to decide whether or not, he is being resurrected. You see, dear brother, due to the part that I have played in the Satsang and with dear friends all over the country, I feel so very strongly that I must tell them exactly the way I feel now. I realise that I have been responsible in helping them to have more faith and confidence and when they have been so broken and disturbed, they have come to me and I have given all the help I could to cheer them up to have greater trust in the master, Kirpal Singh. There are so many beloved ones that I know and I can truly tell you that the conditions with them the past few months are unmentionable. I could not possibly believe that such things could happen to disciples of a true master. I feel that the letter (No. 294, page 109) may give them something to think about and also it will clear me in the eyes of all the people who have been imagining all sorts of things. At least, they will know where I stand and therefore it will save me much talking and writing from now on.....; no more explaining and that is good. I trust that you do not think I did the wrong thing.

I also want to tell you that one lady here is going to ask for initiation. She is a very precious soul. She is now reading the books which I let her take and she called me today and told me she wanted to be initiated and is so happy to find the truth at last. She was also in Ruhani Satsang and a rare, sincerely devoted soul. She told me that this would be the happiest Easter season she had known, now that she was really acquainted with the true story of Resurrection. There will be more to come, too, I feel sure.

I have also ordered from Herbert McQuinn, three copies

of the "Correspondence with certain Americans" to be sent to some dear ones who are greatly mixed up and know not what way to turn. You will be happy to know that I think that it is such a wonderful book and it will help so many, I feel sure. I am deeply grateful to you for compiling all that material and for all the wonderful information that it contains. We need it so much, over here, dear brother. It is pitiful the little that we know and yet for a time, we thought we were getting much material, to help us along the way.

I want to tell you that I appreciate all your words to me, in letters of other people, and to tell you that J. d. V. and I are so happy with our books and the good pictures of our beloved Sant Sat Guru, Babuji Maharaj. At last, a great peace has settled over me and now I know that all is well. J. and I are enjoying our meetings together twice each week and we certainly feel a great blessing, I can assure you.

Last Sunday, for the first time, S. R. F. and M. R. met with us. We read from those articles 3 to 26, then had a period of meditation and had dinner together afterwards. It was an enjoyable evening and I know they felt very happy about it. We are hoping that they will come once a month, at least, if they would like to.

There is so much in my heart to say, but I will only tell you that I am so grateful for the privilege of being in the Agra group of the Radhasoami Faith and I marvel each day at the Truth contained in the wonderful books and papers. Would that I could have known all this five years ago, and even at that, I have so much to study the rest of my life, and everything happens right.

I bless you and thank you for all you are doing to help each one of us struggling souls, for we have been so misinformed. My gratitude goes out to all who make it possible for us all to share in these great blessings from Agra.

With a hearty Radhasoami,

Lovingly yours,
W. S.

(294)

Letter from Dr. (Mrs.) Wava Sanderson to some of the members of the Ruhani Satsang.

....., Mass.

April 11, 1960.

Dear Friend and Seeker of Truth,

In answer to many questions that I have been asked and letters I have received, I am sending along to you, member of Ruhani Satsang, this reply. For several weeks I have been planning to do this, for I wish to be clear as to my position. Some of you will be troubled and wonder how I would dare to do such a thing and others will feel sorry for me. Still others will wonder why I had not made the change long ago, having had much information for nearly two years. The truth is, I have purposely waited until I felt I had something really definite, to state, so you will understand why I have come to this conclusion and made such a change.

I wish to let you know that I am no longer connected in any way, with Ruhani Satsang, or its founder, Kirpal Singh. I have found that he is not teaching the Pure Path of Saints, as brought forth by the August Founder of the Radhasoami Faith, Soámíji Maháráj and the succeeding Sant Sat Gurus, Húzur Maháráj, Maháráj Sáheb, Buájí Sáhebá and our last Sant Sat Guru, Bábúji Maháráj.

I have learned also, that unless one can be initiated into and given the Highest Name, which is Rádhasoámí, one can never attain salvation, but will always remain under the domination of Kál. We cannot even attain to Sat Nám without the Radhasoami Nám. Since Kirpal Singh and others are seceders from the Parent Faith or the Original Group at Ágrá, the true and pure teachings have been distorted and changed by them, so they are known as pseudo-gurus. They are incapable of giving liberation to anyone, for they are not free themselves, but are functioning under the impulse of Kál. Finding this out, I certainly do not wish to stay in the realm of Kal any longer, since my only desire for many years has been to find soul-liberation, to get out of this

world of misery, pain and pleasure and away from the wheel of birth and re-birth. I want only that which is the highest and I shall try, through the Grace and Mercy of Radhasoami, to attain this Goal. It can only come through doing His Will.

I have no other master. I am associated with no other group or religion. I wish to make this very clear to each one. I am a member of no sect, cult or organization anywhere. I am free to choose and I have chosen to come to the Holy Feet of RÁDHÁSÓAMÍ DAYÁL and with no fear of what any other may think. One day I want to be worthy to be called a true disciple and gain complete salvation of my soul.

No need to mention this, but I wish to. Yo may recall the teachings of Kirpal Singh, while here in Boston. He said, among countless other things that "there are masters and masters. Most masters come to build up the world and make it a better place for man to live, but True Masters come to de-populate the world. They come for the express purpose of soul-liberation of humanity." Many times you have heard me repeat this in Satsang, for it was a joy to my heart and soul to feel that, at last, the True Master had come and my soul was going to be saved. Some knew my joy and had an idea of what I felt about the Path and also Kirpal Singh. I did not know then that he could not even take me to Sat Nám.

Now I wish to say that last fall I received a letter from Ruhani Sátsang, Sáwan Áshram, India, telling me about the World Fellowship of Religions, an organization, at the Áshram, in Delhi, with Kirpal Singh as working president. This was a great shock to me since we are not (as disciples of a True Master) supposed to be involved with all sorts of organizations and religions of the world. We should devote our time doing what is required of us to take care of our responsibilities in our homes, family and our position outside the home. The rest of our time we are to devote to study and spiritual practices, keeping as clear of the worldly things as possible. I am sure that you will agree with me that this is what we were taught.

Now to go further. In this letter, I was asked to open up a centre here in Boston for the Fellowship, which was another

shock to me. I did not answer this letter and in another month, I received another one urging me to do something about it. I got the idea that I would like to get word direct from Kirpal Singh to see what he might say, for I was curious. I felt that this was a good test to see if he really was interested in liberating souls and nothing else, as he had claimed to be, instead of helping to work with world religions through this Fellowship. We shall here copy a paragraph from the letter I received from him, in answer to mine.

“The second world fellowship is over. The convention of the World Religions Fellowship has again selected me as the President of the Fellowship. We are all men equal in the sight of God, as worshippers of the same God. I wish all, irrespective of caste, creed and colour, should love one another. If you feel you can do some work over there for cementing love and brotherhood of the Fellowship amongst all religions on the basis of all mankind, which is also the purpose of Ruhani Satsang work, you will please let me know.”

Of course, the world, in general, will cherish such words, it is true, but it is not for Satsangis of the Path of Saints, to become involved in these things. We are supposed to have love and compassion for all, everywhere, but when we come into the True Way back Home to the Supreme Father, i. e., the way of Surat Shabd Yoga, then it is, we need all our time, from our regular duties for our spiritual practices, in order to make any grade at all. As you know, Kirpal Singh always advised not to become involved with other religions, or any by-paths (as some have) but to keep clear, so far as possible. He taught that in the beginning, but there have been some changes made, of late, it seems.

So very much for so very long has been negative and people all over the country have been doubting many things, but dared not tell it straight. Only in the realm of Kal there is fear. Some of us, here in Boston, who have been trying to be true to the teachings have been alarmed at what goes on in the lives of the Satsangis, ‘in the name of Truth’ and since they “leave everything in the hands of their master”, so they say, their lives have become just a hedge-podge of one negative condition after another, which is far from what one would expect from disciples of a true master. I wonder if some do not question as to why they

are sinking deeper and deeper into an abyss of darkness, when they should be able to see things more clearly, all the time, and rise somewhat above the worldly life and cease, to some degree, at least, to satisfy the senses.

All this and much, much more, I have observed in my position as one in charge of the Satsang for four years, until you know I would stand it no longer. Things have gone from bad to worse. Surely something must be wrong somewhere and would that each one would dare to stop and think out things for himself. There is an answer to all this. I did not betray how I felt while I was with you at Satsang. I said nothing of what I had learned, for I wanted to be sure and not become responsible for hurting anyone, as well as my own spiritual progress. I did purchase many books, such as History & Tenets of Radhasoami Faith, Discourses on R. S. Faith, Sár Bachan Prose (not the Beas edition) and others, as you know, but it was in the hope that each one would glean the truth contained in them and seek further, but only one out of the whole group did that.

Various opinions were formed of me and about me, but **TRUTH HAS NO OPINIONS.** TRUTH ever stands pure, unadulterated and uncompromising.

I want you to know that I am happy to tell you that after my seeking and searching, for so long, I have finally been initiated into the Parent Group of the Radhasoami Faith, at Agra, where one is given the pure and original teachings of the **TRUE INCARNATIONS OF THE SUPREME BEING**, in all its pristine beauty. I have had to unlearn much that I thought was truth. This I can tell you now, and I say this from the depths of my heart, that I have learned more in the short time that I have been in the Agra group than I learned in the five years in Ruhani Satsang, about the true teachings of the Saints. I have a peace and contentment such as I have never known before. I have seen strides made in my spiritual life which are heartening and my longing and desire grows more and more each day, to sit at the Holy Feet of the Supreme Lord Radhasoami Dayal and drink the Nectar of His Love eternally. I know now, the protection of His Eternal Loving Arms and every day He draws me

away, more and more, from that which is in the world, toward the reality contained in the spiritual realms. For this, I keep trying to give all that I am and have to my Supreme Lord and Master, Radhasoami Dayal, each hour of the day. With His grace and mercy ever there for me to draw upon, I know that I will, one day, when worthy enough, be gathered to His Bosom and held there. I have a thankful heart filled to overflowing for all I have had to pass through, during the years, in order to have the privilege to be accepted into the Radhasoami Faith, at Agra.

I am ever thankful for all who have helped me along the Way. I shall say here, although so unnecessary, but I wish to, that my heart-felt thanks go to dear Dr. B. S. Thind, who was my first teacher. He gave to his disciples the best he could, according to his own spiritual unfoldment. I am also grateful to Kirpal Singh for the experiences I have shared through him and I believe he gave us his best, in so far as he could go. My love and blessings go out to him and to all others and I pray that they awake now and seek still higher. I know the Supreme Father has caused all this to be, and I am grateful.

Guess, I have said more than necessary but I did want you to know the truth from me, direct, as I have heard many false stories told by those who are completely unaware of my affiliations, and thereby have formed all sorts of wrong conclusions. My heartfelt prayer for each one, everywhere, is just this :—"May you seek the Supreme Father, Radhasoami Dayal, while yet you have some time in this physical body. In coming to Him, in complete surrender, in full obedience to His Mauj, you will find true liberation, when cleansed of all dross."

There is nothing of value anywhere unless we are travelling toward the heights, to the Merciful Father's Home. We can take nothing with us when we leave this world but our state of consciousness. There can be no resurrection without liberation from things of this world, and this should be our goal each day, so I do hope you will let the significance of this celebrated Holy Week be a part of your life every day. True liberation comes only

when we turn completely to the Supreme Father, Our True Lord and Master.

With a hearty Radhasoami,

My love always,
Wava

(295)

R. S.

Soami Bagh, Agra
April 23, 1960.

My dear sister,

Yours (No. 293) of April 15, together with an interesting enclosure (No. 294). Please read carefully the following in the new book, "Correspondence with certain Americans".

No. as given in the contents	Subject	Page No.
17 d	Propaganda in any form is considered undesirable.	78
17 e	The seeking of converts, in a propagandist spirit, is deprecated.	79
41 a	No harm in informing your friends and acquaintances about your having joined Soami Bagh Satsang.	129
43 b	Conditions for initiation.	133
		245
43 c	Do not be in a hurry to adopt any one as your guru.	134
43 d	It is no use joining a Satsang today and discarding it tomorrow.	134
53 a	No contradictions and discrepancies in teachings of Sants.	153
57 q	Propaganda and public preaching discouraged.	173
69 c	One should first study the holy books of the Radhasoami Faith.	208
69 d	Renunciation of previous faiths and masters, a prerequisite for initiation.	209

74 b	Worldly prosperity is not the aim of Radhasoami Faith.	233
74 d	Worldly-wise people make a hotch potch of religious teachings.	234
74 f	Kal and Maya employ active agents to impede the spiritual emancipation.	235
78	Conditions for initiation.	245
80 c	Pseudo-gurus and their followers resorting to propaganda and canvassing.	248
85 c	General preaching not recommended.	264
216 a	Initiation into the parent Radhasoami Satsang at Soami Bagh is a very serious business.	506
216 b	There should be absolutely no tie with a false guru.	507
217 a	Conditions for initiation are the same for all, there is no discrimination.	508
232	Conditions for initiation	542

With hearty Radhasoami to you and others,

Yours affectionately,
S. D. Maheshwari.

(296)

Radhasoami

Beaumont, Calif.

April 20th, 60.

Dear Brother Maheshwari,

My husband and I wish to thank you for the book of Correspondence with the smaller one of the Holy Path and the Holy Samadh. We are reading it together with great interest and find it answering to some of our questions.

I wish to say that we are indeed very grateful to the Supreme Father for all His gracious and loving help, for I may venture to say in all humility that I see His Hand everywhere in our daily lives, both in guidance and in all affairs. My health is progressing nicely. Radhasoami has opened up different channels from which

healing has been going forward. I cannot express sufficiently my gratitude and love for His great loving Mercy and Grace.

We send to you our heartiest Radhasoami.

(297)

R. S.

Yucaipa, Calif.

April 25, 60.

My dear brother Sant Das,

Please accept my deepest gratitude for mailing me your latest publications, "Correspondence with certain Americans" and the booklet on Radhasoami Faith, including data on the Holy Samadh. May His bountiful blessings reward your tireless efforts in clarifying the principles of His Faith and Teachings for those devotees of the Faith in distant lands.

The 'mending and correction' of mind and spirit radiates through all the pages of "Correspondence", perhaps the way of better preparing us, American Satsangis, for a greater uplift that all future books on the Faith will bring to each reader thereof.

For the past several years, my experiences and circumstances have been unfavourable for adequate income; but since joining the Radhasoami Faith of eternal bliss and true salvation, I have been witnessing all my necessities being taken care of through the Mercy, Grace and Protection of the Holy Father-Mother Spirit.....However, since practising the teachings of Radhasoami Dayal, wonderful re-adjustments are steadily unfolding, while I give less attention to these worldly matters and more and more attention to whole-hearted performance of the devotional practices, which, with their accompanying bliss, love and faith, together with His Mercy, Grace and Protection, culminate in blessings on every move, in my life, beyond human comprehension. It seems that the Karmic covers are slowly but

surely dissolved by the nectar from above, as the spirit progresses up this golden Path of the Saints.

With hearty Radhasoami and spirited best wishes to you as well as to others attending Satsang at Soami Bagh.

Yours affectionately,
F. N.

(298)

R. S.

Washington 8, D. C.
April 27, 1960.

My dear Brother Sant Das,

Thank you kindly for your letter dated March 30, 1960, which arrived Apr. 6, 1960. Your offering of Bhent on my behalf on the occasion of the special Satsang of Holi held on March 13 is sincerely appreciated. All is new to me about the customs at Soami Bagh, and your information about doing this came as a surprise, and so if I do not understand, you will know why and please excuse any errors made.

The parcel of Prashad and the vial of Charnamrit that you say was despatched to me on March 24 has not yet been received but I extend to you at this time my sincere appreciation for this kind and loving act. When the package is received it will be acknowledged, and I will give half of the Prashad and Charnamrit to Mr. K. J., as you suggest.

Acknowledgment is made of the packet containing the two new books.

“Correspondence with certain Americans”

“A Short Note on the Holy Samadh”

The package arrived in excellent condition, as they were so well packed. I am delighted to have these books, as everything available on these teachings is most welcome. They are read and studied daily. The book on “Correspondence” has answers to so many questions that have come to mind, and this book held my attention so much, that I read it from cover to cover, before

I could lay it aside. Words cannot express my appreciation for making available priceless information in all books that you have written. My prayer is that the Blessings and Grace and Love of the Supreme Father may be yours always.

After reading the book on Correspondence it has occurred to me that perhaps mention should have been made in my letter of application for initiation that I came in contact, in 1952, with the Ruhani Satsang group here. All of their books seem to be publications of the Beas group, except the books of Dr. J. W. Johnson perhaps — I am not sure who published his books. After reading everything available, I asked for initiation and was accepted. Within a brief time I found that this group did not seem to follow the teachings, as I understood them, therefore, I was not satisfied. No contact has been had with this group since about 1955 and somehow I never considered it as being, what might be called, my "Previous Faith", so gave the faith that I did on the papers. Please excuse this omission if you consider it to be an error.

With hearty Radhasoami to you,

Sincerely yours.

Mrs. C. S. U.

(299)

R. S.

Venice, Florida.

Dear Brother Sant Das Maheshwari.

With humble obeisance at the Holy Feet of our beloved Sant Sat Guru — Radhasoami — and with brotherly love to you I have received and have read your book "Correspondence". This book is indeed outstanding with information which I need every day, many many thanks to you dear brother. I have also received invitation and announcement of your son's wedding in May. I would like it very much to be present but find that impossible at present. But I hope and pray that I shall visit Radhasoami Satsang, Soami Bagh, as soon as our next Sant Sat Guru chooses

to manifest Himself. Please do notify us when that glorious time arrives. Please notice my new address..... this is a home for Merciful Radhasoami Dayal — by His grace His child lives here.....I find it very hard to still the mind even a little in daily meditations. Can you please help me in any way? Otherwise I feel blissful after devotional practices, I am sending Bhet. May it be offered at Bhandará of Soamiji Maharaj, which, I believe, is on August 14, 1960? I will be looking forward to your reply with earnestness as this is my first letter to you since my initiation.

With sincere and hearty Radhasoami to you and Lala Sundar Lal Ji,

F. R.

(300)

R. S.

Soami Bagh, Agra
May 24, 1960.

My dear brother F. R.,

.....Yes, it is really very difficult to still the mind in the devotional practices. But go on performing Sumiran, Dhyan and Bhajan, as much and as best as you can, and reading and cogitating upon the holy books. By the grace and mercy of our Supreme Father the mind will slowly and gradually become steady, and accordingly you will secure bliss of concentration.

With hearty Radhasoami.

Yours affectionately,
S. D. Maheshwari.

(301)

R. S.

.....,Mass.
May 4, 1960.

My dear brother,

Today you are on your way with your family to the

wedding of your son at Sámbar Lake and my thoughts and prayers are with you all, you can be sure, and I would that it were possible for us all, over here, to be with you on that joyous occasion. May the Grace and Mercy of Radhasoami attend each and every one of you, not only through this important period, but through each and every blessed day. I do thank you for sending along the precious invitation and I shall cherish it among my souvenirs, which are few. Thank you, again, dear brother.

First of all, I want to tell you that I really appreciate your letter (No. 295) to me of April 23rd, with all enclosures. I am very happy to get the listed statements which will be helpful in selecting the right places for the interested person to check in the new book, "Correspondence". It really is so good. I did not know but I might be chastised a bit for having written that letter (No. 294) on my feelings and convictions, but I was glad that I was not. So much I could write of things here, but I need not say anything, for I feel you, dear ones, over there, understand so much of the lukewarm seekers, here, that you can well imagine the crucifixion and persecution one receives, who is truly a "fighter for the Truth", in the sense that they are not willing to stop seeking until they become sure, they are able to sit at the Holy Feet of a True Sant Sat Guru. I need not talk of myself, nor any of my work through the years, here and there, but you can well realize that it has been a very difficult role I have played, for I have truly been in right earnest in all my endeavours and not willing just to take something for granted. During my stay in Ruhani Satsang group, I have been called to face many unpleasant things, with so many fighting against me, but still I have stood and want to know the Ways And Wherefores, and will settle for nothing less than that. So much I could say, but as always, I have felt it much wise to keep most of it to myself.

I have received several letters, which even were quite abusive, but they do not bother me, in the least, for you see I have had experience with all these people. I also received in one letter, a portion of the letter No. 64, page 181, Correspondence,

Vol. I, written by Kier Singh Sasmus and it then readily proved, the sender knew nothing of what he was writing to me. One expects some repercussions, when one stands fearlessly, for the truth. Kal will not give up that easily, that is certain. But bless them all, for one day, they, too, will know.

I am so sorry to learn of brother Herbert's illness and that, also, by now, according to a letter that sister Florence wrote to J. d. V., that he is on the mend.

I want, also, to tell you, that I received the copy of Prem Patra Part I, just a few days ago and I am deeply grateful to you for your sending it. I just think it is such a wonderful book and one that all Satsangis should have to read it, I feel. It will be interesting to note the difference between it and the book that you will soon publish, which will make it all so much clearer and more accurate, I feel. I have also appreciated the article that you have sent to me of the contents of the new book. They are so very wonderful and I have copied them for M. R., Mr. F. and for J. d. V. and we are enjoying them prematurely, before we get the new book. (vide letter No. 287)

I also want to tell you that I am happy about not having to use mimeograph in getting out all that material, although I should be so glad to do it, but as it is, there would be no need and it is much better that way. I shall try to dispose of it, as I suppose I will not be using it, unless I get a position where I can do some extra work at home. Would rather let it go, as I am trying to clear away everything that I do not absolutely need in this life to carry on my regular duties. But I want you to always know that I am happy to serve in any way that I can.

Now I would like to mention one very dear friend, Mrs. A. L., who I believe has already written you, asking for initiation. She has read most of the books and I had taken the "Correspondence" book to her, just the day before I received your letter, stating that new ones seeking initiation must also include the reading of that book first. I will say this, although not necessary, I feel sure, that she is really a true seeker and one who is devoted and wants only that, which is highest and best. She is truly, one of the rare souls.

J. and I will meet together tonight for our usual mid-week meditation and reading, which is helpful and inspiring.

I think that I have mentioned everything that I had intended to, today, so will take no more of your precious time in reading this letter and, will close with a HEARTY RADHASOAMI TO YOU AND YOUR BELOVED ONES AND ALL THOSE THERE AT AGRA.

Lovingly, IN HIS HOLY NAME,
Sister Wava

(302)

R. S.

San Marcos, Calif.
May 9th, 1960.

Dear beloved Sant Das,

.....Florence and I have been reading the new book "B. M. 's Discourses" with great relish. It is truly a book of precious wisdom and we are most grateful for the work you have done in publishing it.

All is well here and thanks to His Mauj I am progressing very favourably.

With a hearty Radhasoami to you and your family and Lala Sundar Lal Ji,

Affectionately yours,
Herbert and Florence

(303)

R. S.

San Marcos, Calif.
May 27, 1960.

Dear Beloved Sant Das,

Wish to acknowledge the receipt of your good letter of May 18th, also the fine box of Prashad.

Mr. C. visited us for a few days and we had some good chats together. (Vide letter No. 312) When he pronounced your name he put the emphasis on the second syllable while we have been pronouncing your name with equal emphasis on all syllables. Also he emphasized the second syllable when pronouncing Babuji Maharaj while we have always pronounced all of the syllables with equal emphasis. Kindly advise us on this. Also the subject of onions and garlic came up as to why they are tabooed as garlic is considered to be quite a therapeutic for stomach distress etc., and onions serve to pep up a vegetable diet etc. Kindly advise us on this, as we desire to obey all instructions.

The Beas Satsangis are to be here to day with us so will have to close to go in my auto to pick them up.

Florence joins me in sending our sincerest Radhasoami to you and all of your family and Lala Sundar Lal Ji.

Please overlook this messy looking letter.

Affectionately,
Herbert.

(304)

R. S.

Soami Bagh, Agra
June 4, 1960.

My dear brother Herbert,

Yours of May 27 was received yesterday. The way of pronouncing all syllables with equal emphasis is correct. It is not necessary, nor of any significance, to put emphasis on the second or any of the syllables.

Please read article No. 108 headed "The kind of food to be taken by a devotee of the Radhasoami Faith", and particularly its paragraph No. 763 (9) on the subject of 'onions and garlic'.

With hearty Radhasoami to self and sister Florence,

Yours affectionately,
S. D. Maheshwari

(305)

R. S.

Washington 8, D. C.
May 29, 1960.

My dear Brother Sant Das,

This letter is to acknowledge the package of PRASHAD and CHARNAMRIT that you despatched me on the 24th of March. (vide No. 298) The package arrived on May 11th in very good condition, having been so very carefully packed. I can only say that I deeply appreciate the kindness of everyone who makes it possible for the Satsangis to receive this priceless package of sanctified articles.

Before the package arrived, I looked up every reference that I could find about Prashad and Charnamrit in the Holy Books, read them carefully so that I would know how to use these, the significance of them and their use, etc. The Prashad is delicious and it is being used daily in a small quantity so that it may last over as long a time as possible. Two quarts have been made of the Holy Water and it, too, is used sparingly but as a drop of it makes a large quantity of it I use it more freely. In the course of time it is hoped that the benefit of using these sanctified things will be realized more and more.

The more I read and study all of the Holy Books, the more the teachings mean to me. The devotional exercises are being performed as instructed to the best of my ability and understanding. Much help is being received from information given in the "Correspondence with certain Americans" as well as the other books. For all things I am sincerely grateful and trust to become more and more worthy as time passes.

With sincere Radhasoami to you, I am,

Sincerely yours,
Mrs. C. S. U.

(306)

.....,Mass.

June 15, 1960.

Dear beloved Brother,

It is time that I, again, wrote to you to let you know that all is well with me, here.

I want to tell you how very happy I am to have the Prashad and Charnamrit, sent through brother J. We are very grateful to you for all your dear efforts in the Great Cause of the Beloved Radhasoami Dayal. Would that each one did his utmost, as you do, in loving service. I am so grateful for all your help, in so many ways.....What would we do without you ?

Looking forward to receiving the new book at the end of the month. This surely will be a master-piece. I cannot really tell you half that is in my heart in gratitude for the wonderful books that we are privileged to enjoy and gain so much information that we need. As I told Mr. McQuinn, every time I read from the History and Tenets, I am amazed at the wonders of it and the amount of information that I gain from its reading. How very blessed I feel : That book "Correspondence" is so wonderful, too, and will open the eyes of many, in due time, I am sure, I marvel at it all. So much I could say, dear brother, in gratitude, but guess there are no words adequate to express what I feel, but I certainly do cherish the privilege of reading those books and meditating on HIS HOLY NAME and I feel such a sense of satisfaction and peace since coming into the Radhasoami Faith and being initiated into the Parent Teaching, and given the Gift of the HOLY NAME, RADHASOAMI. What a great joy in my heart.

I send my blessings to you and your dear ones, IN HIS HOLY NAME,

RADHASOAMI

Sincerely,

Your loving sister,
Wava Sanderson

(307)

Letter Telegram dated San Marcos California 20th June, 1960. Received at Agra on 22nd June, 1960.

Santdas Maheshwari, Soami Bagh, Agra, India.

Florence in hospital operation tomorrow Tuesday morning to determine if she has breast cancer Radhasoami. Herbert.

(308)

REPLY TO THE ABOVE

23/6/1960

Received cable Wednesday evening. Offered Bhent with prayers for grace, mercy and protection. Inform Florence condition. Radhasoami from all here. Santdas.

(309)

R. S.

....., Canada.
June 22nd, 1960.

My very dear elder brother,

I bow most humbly before you blessed Sant Das, if I may be permitted to so address you, at your great ability to answer all those questions. You are to me a living example of the result of long association with the supreme streams of Love and Divine Energy of the Sant Sat Gurus and their very immediate environments, and thus the flowering of the seeds, of some yesterday.

What an incentive for each of the least developed such as I. My gratitude dear, blessed, beloved Brother of the Light, for your accomplishment and your willingness to help in such detail as must seem to you sometimes our childish questionings.

It was two weeks ago I received above mentioned book and I want to tell you, what I revealed to Mr. McQuinn — "for full three days I experienced a feeling of ecstasy and indescribable

bliss and upliftment — equal to that experienced at the time of my initiation. Every time I read the book, I experience the same to some degree.

I was surprised at some of the questions relating to inner experiences, as I thought, we were not to relate nor discuss them. Now I feel I may venture to ask you, something I would like to understand better. During Sumiran or Dhyan (or combined) I see distinctly an outline of fore-head, eyes and nose of Babuji Maharaj, then that fades into one eye. I cannot hold vision of both eyes, nor of the one very long, but can bring it back.

Secondly during Bhajan, I hear all the time beautiful soft musical chimes of bells, have been hearing for years, but not as bell, one bell, am I approaching the correct sound ?

Thirdly, for many years at certain times, usually on rising, I see a great revolving disc of light, white and colourless light, big electric fan goes rapidly both ways.

With a hearty Radhasoami,

I am sincerely and affectionately,
A. M. D.

(310)

R. S.

Soami Bagh, Agra
June 29, 1960.

My dear sister,

Your letter of June 22nd to hand. I am glad to learn that you have received the new books and are enjoying their reading.
Answer to your Question No. 1.

The experience of seeing Babuji Maharaj's fore-head, eyes and nose, is His Grace. It does not matter if the vision soon fades away. It does happen so. By and by you will be able to hold the vision of Babuji Maharaj.

Answer to your Question No. 2.

Yes, you are approaching the correct sound.

Answer to your Question No. 3.

You may see the white and colourless revolving disc of light.

Go on applying yourself to Sumiran, Dhyan and Bhajan and reading of the holy books. Devote greater time and attention to Sumiran, less to Dhyan and still less to Bhajan. Sumiran will purify the mind and the spirit; and you will proportionately get bliss in your devotional practices.

With hearty Radhasoami,

Yours affectionately,
S. D. Maheshwari

(311)

R. S.

....., Mass.
June 23, 1960.

Dearest Brother Sant Das,

Please forgive me for not writing sooner, telling you of the receipt of the Prashad, which arrived in perfect condition on the 9th of May. It has made both Mrs. S. and myself very happy to receive such a wonderful gift; and to know that our brothers and sisters in Faith are thinking of us, taking so much of their time to sew the package so carefully.

We are all awaiting the books, which I understand are on their way. I would receive them in due course, I pray that they may arrive before my departure on vacation. I am spending the month of July in France where I shall visit my relatives.

I have sent on behalf of Mrs. S. and myself an international money order for the amount of twenty dollars to be used as Bhent at Guru Purnimá and the Bhandara of Soamiji Maharaj. I pray that you will receive the money by the 8th of July.

How joyful we shall all be when the new Sant Sat Guru manifests Himself. These are hard times, it is true, demanding strong faith from each of us. How fortunate most of you are to have met in person Babuji Maharaj, and so to remember His presence

vividly, and so to be more conscious of His merciful Grace. Although the spiritual practices are, possibly, more difficult to perform with success, nevertheless, I am thankful to have joined this Faith during a period of interregnum. I believe it will give each of us greater love and devotion towards the next Sant Sat Guru, as well as a greater understanding of the responsibility each Satsangi carries to perform his spiritual practices, enjoined by the Radhasoami Faith.

I pray all is well with you and your family. I wish you all my heartiest Radhasoami and my best wishes in your spiritual welfare.

Affectionately yours,
J. d. V.

(312)

R. S.

.....,Mich.

June 27, 1960.

Dear Brother Sant Das,

You may be surprised to learn that I had spent two weeks vacationing in California; the first in 15 years. I had thought that by this change of environment I would be able to help eliminate some disturbing thoughts, that were hindering me in many ways. However, after arriving in California, I found much to my surprise that they had followed me and were waiting to renew our acquaintance again. This was a lesson that won't be easily forgotten.

It was a genuine pleasure to visit and spend a few days with Mr. & Mrs. McQuinn. (vide letter No. 303). My visit was quite unexpected to them as no prior intimation of my trip was given. After a very warm welcome at their home, Mr. McQuinn suggested we climb a small mountain behind their home, which we did. It was a point from which we were able to see many miles of picturesque scenery. His home is located in the avocado and citrus fruit district. Upon our return from the climb,

Florence had the dinner ready and we sat down to eat. For having just recently been discharged from the hospital, Mr. McQuinn surprised me with his vitality and endurance.

We made sight-seeing trips to San Diego, to the ocean and various points of interest, which included the Palomar Observatory. This observatory visit proved most interesting to me, for within it is housed the world's greatest telescope. There it was more fully explained how the light passes through spectrums and how by the vibratory lines, scientists can tell what elements exist in different stars.

They showed me the new book you sent them, namely, "Babuji Maharaj's Discourses", and also saw a file of letters that Herbert had. They were copies of letters that I had sent you. I asked him if he could comment on any of them and he replied that he didn't know what I was asking Maheshwari and that the reason was that my intellect had control on me. Florence and I couldn't help laughing. All in all, my three days with them were revealing and educational.

At this time I would like to thank you for the last three packages of Prashad you have sent us. Their arrival was in perfect order. The Reories have a very familiar flavour of a Greek delicacy. It was difficult to keep our hands out of them and many times we stuffed our pockets when they were out of reach. Grateful thanks for the vial of Charnamrit in the last box of Laddus. Words cannot easily express our appreciation.

Your book "Correspondence with U. S. Satsangis" gives me much spiritual upliftment and when I read it, many lower influences seem to dissolve. It gives a good cross-section of the Western mind, shows how you met us on our ground and how you endeavoured, with your gentleness and wisdom to guide us and keep us on the true spiritual path of Radhasoami Faith. It may be likened to a mother who protects her child.

A true seeker after truth who may chance to read this book cannot but derive much benefit, for it is presented in small wavelets, for our absorption of truth, instead of big waves, that may capsize the boat. Even as this letter is being written, I feel harmonious inside me and thank the Supreme Father, Babuji

Maharaj, for His many wonderful blessings, known and unknown, and thank Him also for having given me this great privilege to write to you.

The devotional exercises are being carried on to the best of my ability, but the thing called 'mind' is ever so hard to control. Truly you are right when you say it is like a hundred year battle. Just last Sunday, my mind wanted to go here and there, so I locked myself in my room from 11 : 00 A. M. to 6 : 00 P.M. just to see only the four walls and the four pictures of our Sant Sat Gurus. Again I was defeated for still it brought me old annoying memories. My only request is please pray to the Supreme Father for me that I may remain steadfast in the true path of Radhasoami Faith.

Thanking you as ever and closing with a hearty Radhasoami,
I remain,

Respectfully yours,
W. C.

P.S. This afternoon, as I was preparing to mail this letter, the mailman delivered your eagerly awaited book "Babuji Maharaj's Discourses". Many warm thanks for your thoughtfulness.

— — — — —
(313)

R. S.

Soami Bagh, Agra.
July 8, 1960.

My dear brother,

I am in receipt of your letter of June 27. Do not get too much disturbed by the disturbing thoughts of your mind. It is a matter of satisfaction and an indication of progress that you have come to realize what stuff the mind is made of. Never lock yourself in a room or do any other such thing to get rid of the disturbing thoughts. This is not the way to put the mind under control. Sumiran (repetition) or uttering of the Holy Name RADHASOAMI is the only effective remedy for such

disturbances. Engage yourself in reading any of the holy books you have got. When your mind is too much disturbed and you find yourself unable to calm it down, you should, if practicable, seek company of Satsangis, render some sort of service (Sewá) to them, if permitted, or talk with them on Parmárthí matters, and thus divert your attention to something Parmárthí. Read carefully Prem Patra Vol. I and mark out the paragraphs showing ways and means of stilling and controlling the mind and do accordingly as far as you can. Leave the rest to the Mauj of Radhasoami Dayal.

With hearty Radhasoami,

Yours affectionately,
S. D. Maheshwari

(314)

R. S.

At the Hospital,
Oceanside, Calif.
June 28, 60.
8-30 A. M.

Dear Beloved Brother Sant Das,

Your wonderful cablegram (No. 308) was waiting for me when I arrived home from the hospital last about mid-night. Thanks to His Grace and Mercy. Florence has steadily improved and if she continues to improve, Doctor says, she may possibly leave for home this week end. The Doctor was concerned about Florence's heart condition which showed marked impairment but with medication, Doctor says she should be able to carry on satisfactorily.

When I read your wonderful cablegram to Florence she was made very joyful and exclaimed, "Thank Radhasoami for all of His Blessings to us thru those dear ones." While at her sickest moments when she was conscious she was softly exclaiming "Oh, thank Radhasoami, thank Radhasoami, thank Radhasoami". All praise to His Name.

The reason for your cablegram being delayed in its delivery, was due to the fact that no one was at our home to receive it by phone so it had to be mailed to me. We live out in the countryside beyond delivery by carrier. We deeply appreciated receiving it. I felt the great wave of love you sent to us long before we received the physical cablegram. May all that you sent to us be returned to you by His Mauj a million-fold.

A hearty Radhasoami to you all.

Love
Herbert

P.S Florence and I have been reading and receiving great Blessings from the latest book, "Babuji Maharaj's Discourses". It helps to ease her pain. We are grateful for it.

Herbert

May this wondrous Love continue with you all. Thanks to you all, and thanks to Radhasoami.

Sister Florence.

(315)

R. S.

....., Calif.
June 25, 1960.

My dearest brother,

I think it is about time to write a letter to you and I am praying to the Father to enable me to give a clear explanation of my present condition. When I first got sick I would occasionally have a bright and blinding flash of golden coloured light come into my head and go all the way to my feet, but only on the left side of my body and then I would lose consciousness, or have what we call blackout for a while. Now lately that light has started to come again and I try to mentally turn my back to it and to visualize the Master's face and repeat the Name, but that bright light continues to come. Now, I am not well enough to sit up for meditation, but I put from 3 to 5 hours per day lying down and doing my very best. Here lately I have been able to

occasionally go inside and seem to see people and things. But it is all very dim, hardly any light at all and of course I repeat the Name and pray constantly to be lifted above that plane whatever it is. It seems as though I am completely alone and it is horrible. I am never at peace, except when I am asleep and sometimes in meditation. My conscious existence is also a horror, because I have completely lost all interest in or desire for any worldly thing. What little food I eat is detestable and everything, even clean linen or paper, smells terrible. I think of nothing, but release from this nightmare and when I try to read anything I am subconsciously repeating the Name and trying to see the face of our Master. There must be a lot of Karams to pay off. I read the books regularly every day. But they are only a promise. I do believe, but, Oh : how wonderful it would be if I could only know. Truly I am afraid to live and also afraid to die. Ordinary reason tells me there is something better on the other side and that I am not this body, but that does not make it any easier to endure this horror. Guess, I have perhaps explained my condition and I realize that it is all due to Karams. But if there is anything you can do for me, please, please in the Name of the Father and all that is Holy,

HELP ME.

With Radhasoami Blessings and wishes for your happiness,

I am,

Affectionately and sincerely,

Yours to command,

N. S. K.

(316)

R. S.

Soami Bagh, Agra

July 11, 1960.

My dear brother,

Yours of June 25 to hand. By Sumiran or uttering the Holy Name RADHASOAMI the flash of light which troubles you will, by and by, go away. If you are not able to sit up for

meditation, you may not perform the practice of Bhajan. You may only do Sumiran and Dhyan. Out of these two, Sumiran should be done more. Dhyan may be performed for a few minutes only. People and things may be seen, if they do appear. But never desire for or hanker after these. What is of value is to experience the bliss and joy of concentration and elevation of the spirit current, and to see white light or the form of the Supreme Father, Babuji Maharaj.

Poverty, disrespect, disease, sorrow, etc., are the gifts of the Supreme Father bestowed on the devotees. Of course the toll of Karams is being paid off and the mind and the spirit are being purified every moment so that, when the time comes, the spirit may leave this world and body calmly and easily and may be located at a higher centre where it will enjoy the higher bliss and happiness for sometime and will then again assume the human form, and will have more facilities to accomplish its task and ultimately reach the Holy Feet of Radhasoami Dayal.

Do not be disheartened or perturbed on account of your present condition. Keep heart and be not afraid. You are under the protection of the Merciful Father. Read holy books, especially the holy letters, as much as you can. You are sure to receive solace and comfort from these. You must have received by now the new book, "Teachings of Radhasoami Faith based on Babuji Maharaj's Discourses". It will be of great help to you in your present situation.

With hearty Radhasoami,

Yours affectionately,
S. D. Maheshwari.

(317)

R. S.

....., Florida.
July 3, 1960.

My dear brother in Radhasoami,

Your welcome letter of June 15 to hand, also of June 30.

I received the book "Babuji Maharaj's Discourses" and the wonderful photos. All was in excellent condition.

I just cannot express in words my gratitude for all this. These discourses are just what I need so badly and my love and faith in Sant Sat Guru is being strengthened by absorbing and acting up to them as best as I can. Results are noticeable already. Bell and conch sounds are more and more clear and continuous. Mind is gradually becoming more steady (giving in) by the Grace of Merciful Radhasoami. What more can one say? I cannot express it farther. I long so with pain to approach my Beloved Sant Sat Guru (His Holy Feet).

You are indeed a dear brother to me. Your letter of June 15 has shown me humility. My only wish is to be fit and to surrender all at the Holy Feet of Sant Sat Guru (Babuji Maharaj).

With hearty Radhasoami,

Affectionately,

F. R.

P. S. May Merciful Radhasoami ever bless you with intense Love. Your work is doing untold good for us all here in U. S. A. Thanks and all praise to Radhasoami.

F. R.

(318)

R. S.

Washington 8, D. C.
July 1, 1960.

My dear brother,

Thank you for your good letter of June 4. Delay in replying thereto is because I wanted to acknowledge receipt of the copy of "Teachings of Radhasoami Faith based on Babuji Maharaj's Discourses" that you mailed in the second week of May.

This book was received on June 27th in excellent condition, together with the generous number of pictures contained in the package. Words seem inadequate to express appreciation of these,

yet I do want you to know that I am delighted with the book as well as with the pictures. I look at all the pictures frequently and enjoy studying the faces. The book holds my attention so much that will-power has to be used to lay it aside when reading it. The information is priceless. Like all the previous books from Soami Bagh that I have read, the "Teachings" seems to appeal more to me than anything I have ever read.

The time and effort to make these Teachings available in English is deeply appreciated and the few other initiates in this Faith say the same.

Your wish to know the faces of those, with whom you correspond, is quite understandable for I, too, feel the same thing. So far, I have not seen a picture of yours in any of the publications but it is hoped that, if it be your pleasure to do so, we here in the U. S. A. may be supplied with a photo of yourself.

With sincere appreciation for all blessings received and a hearty Radhasoami to you, I am

Affectionately yours,
Mrs. C. S. U.

(319)

Radhasoami

.....Mass.
July 10, 60.

Dear brother,

Just a quick note to inform you of the change of my address on the 18th of this month. It will be.....This house is for sale so we have to move. By the Grace of Radhasoami Dayal a very happy arrangement has come about for which I am truly grateful.

You have received letters from one Rádhdá Krishna Khanná. I have not answered it as yet but will very shortly. I was not at all moved. He has been given little information and it will direct him to get the book "Correspondence etc." and he'll get a clear picture. Wonder if he is related to T. S. Khanná.

I am reading brother J.'s copy of the new book, wonderful.

Must close with hearty Radhasoami.

Sincerely,
Wava Sanderson

(320)

SRI RADHA KRISHNA KHANNA'S LETTER

New Delhi.
5th June, 1960.

My dear brother Shri Maheshwari Ji,

Recently I had occasion to go through your book "Radhasoami Faith : History & Tenets" specially the chapter dealing with what is called Beas Radhaswami Group. This chapter and some other chapters relating to the satsangs other than the Swami Bagh Satsang, lack objectivity and meticulous adherence to truth, which should have been expected from a person of your fame and eminence in the world of Radhaswami Satsangs. Having sat at the feet of Babuji Maharaj, whom we all acknowledge and acclaim as a great Mahatma, you should have tried to steer clear of polemics. A votary of a true Mahatma can never relish mud-slinging at other holy men. This only shows that the person who does these things is not up to much spiritually. But I feel sure that this does not apply to you, because a person who has sat at the feet of a Mahatma cannot be altogether lacking in spiritual insight or even in spiritual elevation. I would, therefore, request you to let me know if you will reconsider your views and re-write them in case I succeed in convincing you that they are incorrect and misleading. Of course, such a course would only be open to me if you are open to conviction.

I may introduce myself as an old satsangi and a leading lawyer in Punjab, who won some worldly fame by the conduct of what is known as the Karnal murder case, the news of which might have found its way into the sanctuary in which you have the privilege of residing.

Yours affectionately,
Radha Krishna Khanna

(321)

REPLY TO THE ABOVE

R. S.

Radhasoami Satsang,
Soami Bagh, Agra.
11th June, 1960.

My dear brother Khanna Saheb,

Thanks for your kind letter of the 5th. Certainly I have read the news of the Karnal murder case and the fame you won in that case. It was also reported that you are about to renounce all this and your lucrative practice to fulfil certain spiritual urge. May I know if you have since assumed the leadership of any sect ? If so, where and in what manner ?

The task of a historian is a difficult one, specially when the subject matter is religious. He has not only to give facts, but has also to present them in the perspective of the tenets of that faith. He should not therefore be judged harshly and charged with mud-slinging if, in the faithful discharge of his duties, he has to speak out unvarnished truth. It should be enough if he has worked without fear or favour.

The role of convincing others can be performed by those alone, who are themselves free from all bias and inhibition. As an old satsangi you must be knowing that there can be only one Gurumukh and one Sant Sat Guru in succession at any one time. You must surely be aware that some people have even gone so far as to effect changes in the very writings of the August Founder Soamiji Maharaj to please themselves or their following. This is not Parmarth. As you are now to devote yourself exclusively to Parmarth, it will not be too much to expect of you, a clever lawyer, that you have been, to find out once and for all where and wherein true Parmarth lies. Till then Radhasoami.

Will you kindly excuse me to point out that your letter is conspicuous by the absence of 'R. S.' (Radhasoami) ?

With hearty Radhasoami and regards,

Yours affectionately,
S. D. Maheshwari.

(322)

SRI RADHA KRISHNA KHANNA'S LETTER

New Delhi.
10th June, 1960

My dear and revered brother,

In continuation of my letter dated 5th June, I must say that I was surprised to read the copy of a recent circular sent over your signatures to some of the satsangis in U. S. A. including one Miss Wava Sanderson. Much of it, no doubt, relates to the historical background of the Radhaswami Faith, it contains controversial facts couched in language which does no credit to the writer. Even if there be any difference as regards some of the facts and their interpretation, it should still be possible to present them in a restrained and refined language with as much objectivity as possible. It is a truism which needs no special stress that votaries of Saints and Mahatmas should avoid the use of strong, bitter and, at times, abusive language, even if they feel that their cause is just and the data on which their argument is built up is meticulously true. It is well-known in courts of law that it is only lawyer with a bad case who tries to vilify the opponent. The wholesale vilification of persons who, though they may be no saints according to your belief, are yet held in veneration by thousands of people, is not a respectable role to play. As a typical example of the scurrilous language used in depicting holy persons who may not have seen eye to eye with a class of people at Swami Bagh, are the lines in the aforesaid letter to the effect that Baba Jaimal Singh Ji had three girls. Perhaps you know that an attempt to malign even an ordinary person, under the Sant Mat teachings, has the effect of transferring some of the bad Karams of that man to the shoulders of maligner. This maxim would apply with much force to the persons who have taken upon themselves the task of systematic vituperation of holy men whom thousands of people look up to as God-men. Even the saintly humility of Hazur Sawan Singh Ji Maharaj has been mis-construed for obeisance at the feet of a person whom you revel in diefying, to which I and other sensible satsangis have no objection if such deification was not accompanied by a

corresponding vilification of holy persons, who dedicated their lives to the advancement of the same cause, as your Satsang at Swami Bagh professes to do.

I, for one, am at pains to emphasise that I shall never utter or breathe a word against Hazur Babuji Maharaj or against any other saint, as, according to my faith, all of them, in varying degrees, and on different levels, come from the same divine source with a common mission; and to cast mud on any of them would only show that the person who does so has not yet attained deep insight into the basic realities of Radhaswami Faith or of the Sant Mat.

As a person who takes pride in calling himself as your spiritual brother, I request you in all earnestness to call a halt to the campaign of vituperation which you appear to have launched either as a result of your own personal predilections or in conformity with the direction of a body of men, whose mere number would be no substitute for a real living Sant Sat Guru, which role your Master filled with such dignity and spiritual effulgence for a number of years.

Yours affectionately,
Radha Krishna Khanna

Received on 16-6-1960

(vide letters Nos., 354, 355, 356, 375 442 and 503)

(323)

R. S.

San Marcos, California,
July 4th, 1960.

My dear Beloved Brother Sant Das,

Thot that you would be pleased to learn that we got Florence home from the hospital yesterday and she is resting more comfortably in comparison with the time at the hospital. However the nurses and doctors were most considerate and kind to Florence and they all remarked that she was a fine patient. Yes, we are most grateful to His Mauj for this whole experience and

Florence so many times was heard thanking Radhasoami Dayal for His infinite Mercy.

In one of your previous letters you remarked that Babuji Maharaj used to have fig syrup sent to Him from California. Could we not send some of this to you or is there anything along that line you enjoy having us send to you ?

While Florence has been ill, I have been reading to her the last book, Babuji Maharaj's Discourses. Regarding "Correspondence" Mrs. A. M. D. writes in her letter, "Truly it is a treasure house of invaluable Wisdom and Spiritual Help along the Way. I marvel at the depth of some questions and I marvel more at the great ability of the Blessed Soul who answers them, and wish this very minute we were on our way to India. One thing is evident from the book, Mr. Maheshwari has long been associated with those Supreme Streams of Energy and Love of the Sant Sat Gurus, and their very immediate environment, and thus the flowering of the seeds planted in a former day. I want to tell you dear folks that I received from it for three full days a feeling of ecstasy and indescribable bliss and uplift equal to that I received at the time of my initiation."

Florence and I wish to enquire about the health of your dear wife. May Radhasoami Dayal grant her His richest Grace and Mercy for a full and speedy recovery.

With a sincere Radhasoami to you all, we are,

Affectionately
Herbert and Florence McQuinn

(324)

R. S.

Soami Bagh, Agra
July 21, 1960.

My dear brother Herbert,

Your letter of July 4 to hand today. It has given me a great relief to learn that sister Florence has returned home from the hospital and is resting comfortably. It is due to His Mauj

and helping hand that doctors, nurses and all were so considerate and kind to her. This world is full of woes and miseries. Calamities and misfortunes do visit Satsangis, rather somewhat in abundance and in quick succession. But the Grace, Mercy and Protection of Radhasoami Dayal are experienced in every circumstance in more and more tangible form. Besides paying off the debt of Kal and eradication of Karams, faith and belief in the Holy Charans get strengthened more and more, thus paving the way to the Original Home of the Father. All thanks and praise go to our Supreme Father, Babuji Maharaj.

With heartiest Radhasoami to you and sister Florence,

Yours affectionately,
S. D. Maheshwari.

(325)

R. S.

.....,Calif.
July 12, 1960.

Beloved Brother,

The book, "Teachings of Radhasoami Faith based on Babuji Maharaj's Discourses", arrived a few days ago, and I am thankful to the Father every minute for the Blessing of understanding, He has given me. It seems as though every word is spoken, and I am beginning to understand what is meant by humility. I feel as if it will never be necessary to read another book and am praying that He will make me able to take my suffering with a smile. With Radhasoami Dayal's Blessings on you and yours and a prayer for your supreme happiness, I am affectionately,

Yours to command,
N. S. K.

(326)

R. S.

....., Calif.
7-10-60.

Dear Mr. Maheshwari,

Your last letter you sent on May 27th was received with pleasure. We are fine, thanks to His Mauj, and may the Grace and Mercy of Radhasoami Dayal find all at Soami Bagh doing wonderful. Our Surat and Mana are often turned in your direction.

The book and pictures, both my wife and myself like very much. This package came intact on 5th July. We both want to thank you and those who labored to come so close to us in this Parmarthi pursuit. I might add, Mr. Maheshwari, your compiling is very understandable, as I see it, and we like your composing.

With a hearty Radhasoami to you and other Satsangis,

Yours sincerely,
Mr. & Mrs. S. E. H.

(327)

R. S.

.....Mich.
July 19, 60.

Dear Brother Sant Das,

I received your letter dated July 8th and was very happy to hear that you have received our pictures. Conveyed your love and hearty Radhasoami to my children and Lula. All were happy.

The Holy Books are valuable to every Satsangi for the instructions and advice contained therein. The joy one derives from reading these books is worth more than all the money that exists in this world. When one has wandered for a long time in the deserts of axioms, creeds, doctrines and false masters, etc., these Holy Books now burst forth like a gushing stream giving us refreshing draught of pure water to drink. Our sincerest

congratulations on your latest translation of "Babuji Maharaj's Discourses on Radhasoami Faith". Indeed, we are ever so joyful to receive them and when reading them, you seem to be near us.

This Sunday morning I made a trip to D. and picked up B. and G. and came home where we discussed Parmarthi matters all the afternoon. A synopsis of the discussion was that we should not become disturbed or perturbed, regardless of whatever may come in our way; we should take them as lightly as possibly we can. As article 21 states, we all must go through these, but we have the guidance and protection of the Supreme Father and that we should come to the realization that all is done for the good of our spiritual welfare.

Last Sunday when I was in B.'s room, it was noticed that his Radhasoami books appeared to be as if they were 10 years old due to much handling. He works with dictionaries to understand the meaning of some of the words. He surely does a lot of studying and concentration. He is truly a 100% Radhasoamist.

In your last letter (No. 313) of July 8th, I would thank you kindly to explain clearly the purpose of

Render some sort of service (Sewá)
to them, if permitted.

I have not been able to make out fully the meaning of the underlined portion.

Heartiest Radhasoami from all of us here.

Yours affectionately,
W. C.

(328)

R. S.

Soami Bagh, Agra
July 26, 60.

My dear brother,

I am in receipt of your letter of July 19 in which you have

19

requested for an explanation of the following phrase, especially the underlined portion, contained in my letter of July 8.

render some sort of service (Sewá)
to them, if permitted.

It is always spiritually beneficial to render Sewá, out of brotherly love and affection, to other Satsangis and devotees. But every Satsangi, as a rule, is very sensitive in this matter. Out of humility he considers himself the lowliest of all and as such he is always reluctant to accept service or Sewá from others, although he himself is always ready to do the same, if there is any opportunity or occasion. That is why I said, "if permitted". The whole thing will be clear from the letters of Huzur Maharaj and Maharaj Saheb copied below.

With hearty Radhasoami to you all,

Yours affectionately,
S. D. Maheshwari

(329)

HOLY LETTERS

List of abbreviations and other notes

Salig Ram	}	Huzur Maharaj
S. Ram		
S. R.		
Premanand	}	Maharaj Saheb
P. Anand		
P. A.		
Brahm Shankar		
B. Madho Prasad		Babuji Maharaj
B.		Babu (Mr.)
H. C.		Hukum Chand
S. Sang		Satsang
S. Sangis		Satsangis
L. P. Singh		Lala Pratap Singh alias Chachaji Saheb, the youngest brother of Soamiji Maharaj.

(i)

R. S.

Agra 11-3-1893

My dear Premánand,

Yours of the 8th instant to hand. I have just written to Bábú Hukum Chand, clerk, Bareilly Railway Station, O. & R. Railway, to attend upon you during your sojourn there.

He is a Premi Satsangi. Please intimate to him the date and the time of your arrival at Bareilly that he may be able to make necessary arrangements in time for your accommodation. Glad to hear you are all doing well.

With best wishes,

Yours sincerely,
S. Ram

(ii)

R. S.

Agra 12th May, 1893

My dear Premánand,

Your letter to hand. Lálá Hukum Chand was long earnestly desirous of getting an opportunity of attending the Satsang here and offering his services and often expressed his desire of giving up his appointment and breaking off all worldly connections with a view to come and live here permanently. It was with some difficulty that I made him to desist from carrying out his intentions and had to write to him strongly more than once on the subject. You have been sent to Bareilly by the Mauj of the Supreme Father and since he has now got an opportunity of both Satsang and Sewa for which he has long been eagerly desirous, you need not check his effusions and should allow him to render any service he wishes to do, provided he does not expose himself to public gaze in doing so.

With Radhasoami and good wishes to yourself and the rest of your family,

Yours sincerely,
S. Ram

(iii)

R. S.

Agra 21-6-1893

My dear Brahm Shankar,

Your most affectionate letter of the 16th June duly reached my hands. I am glad that you are all doing well with the S. Father's blessings on you, your wife and the children.

I have to inform you that you should not mind of coming up to Agra any time when you shall not have at least three continuous holidays.

I am always in the foremost of your thoughts and you need not therefore consider that there will be any difference if you find it inconvenient to come up during the last Saturday of the month.

Yours affectionately,
Salig Ram

(iv)

R. S.

Agra 24-6-1893

My dear P. A.,

Your several letters were received and replied to through B. Mádhó Prasád, who has now reached Allahabad and is appointed to officiate for his Superintendent gone on leave.

Here is a letter from Hukum Chand. He wants to perform some sort of service. Let him do what you consider unobjectionable and tell him that you allow him to serve you in such and such way under instructions from me given on receipt of his letter. He is a Premi no doubt but he should not be allowed greater liberty there or here than what may be considered convenient and expedient to us and beneficial to him. Any sort of service is service and, if performed with good will and fervour, will do him good and satisfy the craving of his heart.

Hope you are all doing well,

Yours sincerely,
S. Ram

I get very little or no spare time.

(v)

Bareilly 26th June 1893

My Most Exalted Ever Merciful and Supreme Father,

After offering my ever grateful and humble Dandwats at Huzur's Exalted Feet and R. S. to all the dear brothers and sisters, I beg to inform Huzur of having been duly blessed yesterday by receipt of Huzur's very merciful note.

I have returned to B. Hukum Chand his letter and explained to him the orders of Huzur. Beloved Father, I am put to great shame and annoyance by his efforts to force service on me. To some extent I always repay him by performing some sort of service but I don't like this sort of affair, and earnestly pray that Huzur will order him to desist from forcing service upon me which I cannot bear. As Huzur remarks, he is a Premí but yet at the same time he appears to be a little obstinate, and does not understand the circumstances of others. I and he are brothers and he should understand that I cannot accept any other help than what a guest is entitled to from his friends when in a new city, viz., help in the supply of provisions etc., from the Bázár. I have more than once explained to him these things, but as he persists to render service, I have ventured to explain Huzur these facts fully and to crave very humbly that orders may be issued to him not to trouble me further.

I am very glad to hear of B. Mádhó Prasád's promotion, which he fully deserves.

Through Huzur's Mercy every one is doing well and all have offered their Dandwats at Huzur's Sacred Feet.

With renewed Dandwats,

I remain,
Huzur's ever devoted slave,
Brahm Shankar Misra

(vi)

R. S.

Agra 30-6-

My dear Hukum Chand,

With reference to your letter, please read this and act

according to P. Ánand's wishes so that you may receive all sorts of help from him, in advancing you in Parmáarth. Don't insist on doing other service than what he gladly accepts, otherwise he will feel annoyed and the effect of such service will be contradictory to your expectations, which is to please the Supreme Father R. S. Dayal.

Your attendance at the Satsang and some little Bázár work are the best and profitable services you can perform with P. Ánand's good will. You will thus derive greater benefit in the alternation of your mind and spirit.

With best wishes,

Yours sincerely,
S. Rám

Remember me to Premánand and the members of his family and other Satsangis and tell him that all are well here. S. R. My dear P. A.,

On reconsideration, I have thought proper to send these letters to H. C. through you, so please show them to him and I hope he will in future abide by the above instructions.

Yours sincerely,
S. Ram

(vii)

R. S.

Agra 7-11-1893

My dear P. A.,

Your letters to hand. You are quite welcome at any time when your office is closed on account of any holiday or when you can obtain any casual leave.

You will no doubt be very happy to learn that your brother Pandit R. S. Misra and his wife have both been initiated and they appear to be quite in ecstasy.

With blessings on you, your wife and children and R. S. from all Satsangis,

I remain,
Yours sincerely,
S. Ram

(viii)

R. S.

Agra 31-10-1895

My dear P. A.,

Your several letters to hand. I am myself as anxious to have you near me as you are, but the Supreme Father R. S. Dayal is the best judge of our interests and we should await His Mauj and Will in the matter.

With best wishes and R. S. to all,

Yours sincerely,
S. Ram

(ix)

R. S.

Agra 26-3-1896

My dear P. A.,

Your letters to hand. Wait and see what the Supreme Father wills about your posting. I very much like you to be here but at the same time entertain some fear as to whether or not your attendance in S. Sang would interfere with your work especially as you have to pass an examination.

On your leaving Alláhábád, you should ask B. Mádhó Prasád to take up the work of the Presidency of the S. Sang and help and assist the Satsangis with his counsel and advice etc. B. Surat Chandra is very sorry for your intended departure and he should be specially recommended to B. Mádhó Prasád.

I was glad to hear that the marriage ceremony passed off smoothly without any hitch.

I was highly pleased to hear from L. P. Singh the kind reception accorded to him. He expressed great joy for the great regard shown to him and also for the strong affection and unity existing amongst all the S. Sangis of Alláhábád as also for the strong and fervent love they showed for Parmárth.

Wishing you all grace of the S. Father, and with R. S. to all and every one of you,

I remain,
Yours sincerely and affectionately,
S. Ram

I have written this in a great haste. Accept R. S. from all
here.

(330)

R. S.

.....,Calif.
July 4th, 1960.

Dear Brother Mr. Maheshwari, RADHASOAMI :

My husband C. and myself want to thank you so very much for your efforts in getting to us BABUJI MAHARAJ'S DISCOURSES. We had waited anxiously for them, for we have been able to catch a glimpse of this book from Herbert and Florence. No words can express the value of this book. It is so clear and concise and so full of both the exoteric and also the esoteric wisdom and understanding of the short and clear way to Radhasoami for the Western devotee on this Path. We all do hope that all further efforts at publication will come to us from the words of the Sant Sat Gurus. We need this type of help and guidance here and we most sincerely appreciate your services in this direction.

Both C. and I read it at every possible opportunity each day. Also the pictures. They give us a true picture of the Saints, their Samadhs, etc., which we could never have imagined, and also of Soami Bagh, without a visit to India.

As a humble disciple of the Lord, I only wish to say that I am grateful beyond words for the great blessing of initiation given to me. I see Father's grace and mercy in all my ways. I can only endeavour to serve Him with all I am and all I have, more and more each day.

With all love and blessing from Radhasoami to you and all my other brothers and sisters there,

Sincerely,

(331)

R. S.

Soami Bagh, Agra
July 26, 1960.

My dear brother Herbert,

Your letter of July 6 was received on July 25. Yes, it is a matter of profoundest gratitude and thanksgiving to Radhasoami Dayal that by Mauj the needful was done just in time, thus averting the dangerous situation which might have developed otherwise. I hope and trust the wound will soon heal and she will be relieved of the pain.

Initiation has been sanctioned for.....

The widow of Babuji Maharaj's eldest son, Saran Adhár Sinhá (Sarno Bábú), died of brain haemorrhage at 8. 40 P. M. the day before yesterday, the 24th July 1960. She was unconscious for the last four days; never regained consciousness inspite of the best medical aids and efforts. In the last stage she developed temperature which shot up to 105 degrees F. After death, her face reflected the bliss and happiness she must have experienced; she was smiling. Her face was calm and serene and indicative, in unmistakable impress, of her having gone high up.

Sarno Babu was born in 1887 and died in 1909, at the age of 22 only. His wife (called later on as Barí Bahú), before her marriage, happened to go to Huzur Maharaj with her brother's wife and other ladies who bowed down and touched the Holy feet of Huzur Maharaj. Huzur Maharaj enquired, "Where is that girl who is shortly to be engaged to Mádhó Prasád's (Babuji Maharaj's) son?" The wife of Barí Bahú's brother bade her bow down and touch the Holy Feet. Thereupon Huzur Maharaj placed His both hands on her head as a token of blessings, and remarked, "She is coming to my own house." Huzur Maharaj considered Babuji Maharaj as a member of His own family.

(Bari means elder or eldest. Bahu means daughter in-law.)

Kisso Bíbí, the wife of Bari Bahu's brother, was the youngest daughter of Kashmíro Jí. Kashmíro Jí was the wife

of Tan Sukh Rái, the son of Jaishí Rám, who was the eldest brother of Radhaji Maharaj.

Kashmiro Ji was a high class devotee. Her husband, Tan Sukh Rai, who was addicted to opium, had very little to do with Parmarth. Please read in this connection line 20 onwards on pages 112 to 114 of the book "Teachings of Radhasoami Faith based on Babuji Maharaj's Discourses."

During the illness prior to his death, Sarno Babu used to describe the wonders, which he was then internally experiencing. He was having Darshan of Soamiji Maharaj, Huzur Maharaj and Maharaj Saheb. About 15 or 20 days before his death, Babuji Maharaj had told His consort, known as Mainyá Jí Sáheba (literally means the revered mother), that the boy would certainly go, he had been summoned by the Lord, and that their duty lay in cheerfully submitting to Mauj. He had said further that they should not feel sorry for the loss of their dear one. At the cremation ground the Shabds or hymns of thanksgiving were recited under the direction of Babuji Maharaj.

Babuji Maharaj's second son, Nám Adhár, alias 'Munan Bábú' was born in 1897 and died in 1916, just three months after his marriage. He was a very loving, charming and handsome boy. His mother, Mainyá Jí Sáheba, naturally felt very grieved at his death. Thereupon Babuji Maharaj consoled her by saying, "His spirit or Surat had come down from a very high plane or region for this much period only."

A high class Satsangi and devotee had prayed to Huzur Maharaj that he desired to play in the lap of a Sant. This Satsangi is said to have been born as Munan Babu. His desire having been thus fulfilled, he repaired to his abode.

With heartiest Radhasoami to you and sister Florence,

Yours affectionately,
S. D. Maheshwari.

(332)

R. S.

.....Mass.

July 24, 60.

Dear brother Sant Das,

The new book arrived in perfect conditon and I can't begin to tell you how wonderful we all think it is. So many questions are answered perfectly. It is a gem. And your translation, as usual, is master piece. We thank you from the bottom of our hearts for your work on our behalf. The material is so concentrated that it will take many re-readings to digest and understand it.

And the pictures are beautiful. I was quite astounded at the imposing buildings at Soami Bagh. They must rival the Taj. Thank you for your generosity in sending us so many copies of the photographs.

One question has re-occurred to me assuming that there are such beings as guardian angels or 'guides', how do they affect a Satsangi ?

Also concerning healing of the body, I would like to know if it is inadvisable to make use of the process called mental healing or positive thinking approach. There are many ills which medicine can't cure, in which case should we accept that as 'Karam' or try to use the idea of 'telling' to one's body to recover naturally. There are healing rays in the air that can heal. I have not used such a method as I rather imagined it was making use of Kal's materials. The above mentioned methods have been quite in vogue lately, I believe, in the U. S. A. By this method I do not mean Yoga breathing exercises or Christian Science unreality 'treatments'. Perhaps I am not clear, in which case, don't bother to answer as I personally would use only medical help if needed.

Thanks again, our dear brother, for all your painstaking efforts for us. We do so appreciate all you have done. Please let me know if I can help in any way. I so often think of all of you in India. It seems a life-time away; however, I sometimes feel I will never be able to make the trip.

My best to you and to your family. Radhasoami to all of you.

Affectionately,
M. R.

(333)

R. S.

Soami Bagh, Agra
July 30, 1960.

My dear sister,

Your nice letter of July 24 to hand. English translation of Prem Patra Vol. I (Huzur Maharaj) is under print. I hope to despatch it to you and others by the end of September, and you will get it in November. Along with this new book, I shall send a few of the pictures of Sant Sat Gurus and Their Satsangis. On 22nd instant I sent a parcel of Prashad to Dr. W.S. When I write to her next, I shall request her to give to you and brother S. R. F. 12 Laddus each. The parcel will reach there in the second week of September.

Guardian angels, guides, preceptors, deities, and whatever one has been worshipping or one has been attached to in the past, will not and cannot do any harm to a true Satsangi of the Radhasoami Faith. But in some cases they do trouble the new Satsangis for some time. If the Satsangi remains strong and firm in his faith and belief in the Holy Name RADHASOAMI, and the Sant Sat Guru, they soon retire and retreat crest fallen, and never come back again. Please read the following from the book H. & T. :—

Letter No. 6 page 182

„	19	224
„	42	236
„	99	268
„	100	269
„	140	290
„	171	300

With regard to your second question concerning the healing of body, I quote below from letter No. 108 at page 271 of H. & T.

Expert treatment should be resorted to and the Grace of Radhasoami Dayal will only manifest itself through the ordinary process of treatment.

You may do what you think proper to relieve yourself and your family of illness and bodily ailments. The only thing that is required of you is to do whatever you like after prayer or Dhyan and repetition mentally of the Holy Name. In fact, in all your business you should pray and repeat the Holy Name before actually doing anything. (Letter No. 71, pp. 205-206, H. & T.)

With hearty Radhasoami,

Yours affectionately,
S. D. Maheshwari

(334)

Soami Bagh, Agra
August 3, 1960.

My dear sister,

In continuation of my letter (No. 333) of July 30, I give below the translation of paragraphs No. 16, 17 and 18, Discourse No. 13, Prem Patra, Vol. II.

16. It is not in the power of any god or incarnation to give trouble to any Jiva without adequate reason. Whatever happens to a Jiva is the result of his past Karams (actions) and even these Karams become weak gradually, and their number is reduced by the performance of the practices of Radhasoami Faith.

17. One ought to observe carefully how great troubles people are undergoing in this world though everyone is following his traditional family religion and beliefs. If these deities possessed power to give trouble to anybody, then they must also possess the power to remove the troubles as well. Why do they not then render assistance to those Jivas who believe in them ?

18. Therefore none, on being frightened by ignorant and selfish people that a particular trouble has come to him simply because he joined the Radhasoami religion, should allow his love and faith to be disturbed or affected due to such fears. Such a statement of these people is entirely a wrong and hypocritical notion and only the thoughtless people, who do not carefully

attend Satsang fall a prey to such threats, and break off their connection with Satsang, and thus they simply stand to harm themselves. While those, who are intelligent and wise and attend Satsang with a proper understanding and care, can cite hundreds of examples of people in this world, who suffer untold misery even though they have not given up their old deities and religion. As a matter of fact, those, who pass such sarcastic remarks and spread such notions, are themselves a prey to many such ailments and troubles. Thus whatever is the cause of the troubles of these people, the same may be taken to be the cause of the troubles of those, who have joined the Radhasoami Faith. On the other hand, Merciful Radhasoami, through His own Grace, helps such Jivas in their troubles, while those Jivas, who are the followers of other religions, and who seem apparently to believe in their respective deities, though in the heart of their hearts they do not have complete faith in them, do not receive any help at all. They ignore their deity and wander about here and there seeking help from all and sundry or any quarter.

With hearty Radhasoami,

Yours affectionately,
S. D. Maheshwari

(335)

R. S.

....., Calif.
July 18, 1960.

My dear brother Sant Das Maheshwari,

My heartfelt gratitude for your latest publication "Teachings of Radhasoami Faith based on Babuji Maharaj's Discourses" which arrived eighteen days ago. Only a Sant Sat Guru could bring the abstract into visible evidence through the use of simple words, such as those used in this wonderful book. And, of course, much credit must be given to your translation.

The photographs also are most interesting and instructive. These, too, compel the observer to respond in surging waves of gratitude. There is so much that can grip the heart and mind of an American Satsangi with great promise of a re-assuring control over the heart and mind in matters of a worldly nature.

Just a week ago, I mailed you an International Money Order for.....Dollars to be used as you did before.

With Radhasoami Love and Blessings and infinite gratitude,

Yours affectionately,

F. N.

(336)

R. S.

.....Mich.
March 25, 1960.

Dear Sir,

My name is Elizabeth Collias. I am eight years. My Dad and Mother have told me much about you. I like the Prashad that my Dad gives me. Sometime I ask my Dad to give me some.

Sometimes B. comes over and talks about Radhasoami Faith. Today is March 25, 1960. B. came over yesterday and he is going back to D. tonight. We like him to come over often and visit us.

I am sending a picture of myself and one of B. It would make me very happy to receive a letter from you. Do you have any children of my age ?

Sincerely yours,
Elizabeth Collias.

P. S. This letter has been in my Mother's purse for 3 months and she keeps forgetting to mail it, so I am going to mail it myself today. I am nine years old. I had my birthday today. Today is August 1.

Elizabeth Collias.

(*Vide No. 277*)

(337)

R. S.

Soami Bagh, Agra
August 10, 60.

My dear Elizabeth,

I am very glad to receive your letter of August 1. I note

it was your birthday. Congratulations and Blessings. I wish you all happiness and joy. Yes, I have received the pictures of your brothers and sisters. Very fine. My children are all grown up. But my grand-sons, Dayál Dás, Hans Dás and Basant Dás, and my grand-daughter, Surat Pyárí, are of 5, $3\frac{1}{2}$, 2, and 1 year respectively. You must have heard about the eldest, Dáyál Dás, from your parents. Dayál Dás means the servant of the Merciful. Indian names ending with 'Pyárí' indicate girls. Surat Pyárí means "beloved spirit". I am sending you a picture of Dayál Dás when he was $2\frac{1}{2}$ years old. Please return it after some time.

With lots of love and blessings and with heartiest Radhasoami to you, Nick, Helen and Frank,

Yours affectionately,
S. D. Maheshwari

(338)

R. S.

Soami Bagh, Agra
August 10, 1960

My dear sister L. M. D.,

I am in receipt of your two letters and the initiation papers, etc. I am really sorry to learn about the state of your health and your difficulties. I pray at His Holy Feet that the severity of your troubles be mitigated and the situation be eased, at least to such an extent, that you may be able to pull on with your daily routine without much difficulty and inconvenience. May Radhasoami Dayal grant you such inner peace and calm that you may courageously face physical ailments, which surround you at present. Please perform Sumiran mentally or a little audibly, as much as you can, lying or sitting in any convenient posture. This is the only thing you can do in your present state of health, and I should feel confident, you will be favoured with His grace, mercy and protection inwardly as well as outwardly. Appearance of Babuji Maharaj's form in white light against a background of soft moon light is a most precious experience. Look intently

into His eyes. At the appropriate time all questions will of themselves dissolve into nothingness. Do not worry much about queries and their answers. Whenever it is His Mauj to grant you Darshan, you should engage your mind and spirit in looking at His fore-head and into His eyes; do not think of putting any questions or getting their replies; that would only cause disturbance. You may pray for whatever you like and thus unburden your mind either before or after the devotional practices.

With hearty Radhasoami,

Yours affectionately,
S. D. Maheshwari

(339)

R. S.

....., Mich.,
8. 12. 1960

My dear Brother Sant Das,

First I beg your forgiveness for my negligence in not writing to you for a long time on account of my condition which makes it difficult for me to express my thoughts in a proper way.....

My dear Sant Das, my hope is that in the near future I may be in a better condition to write to you more often, as I was when I sent you my first letter, a faithful and obedient servant in the Holy Feet of my Supreme Father BABUJI MAHARAJ, with all my heart, with all my soul, into His Holy Feet as an humble spirit, with a thought He will redeem my soul. When I love my Father BABUJI MAHARAJ I also love all of them whomsoever He ordained to do His work, and my thought is always with them at Soami Bagh, which is the Holy Place and the only Holy Place on earth, which I believe, and I believe this idea will remain to my last breath for ever and ever. This is the truth, Oh Lord ! your humble brother William. I beg of you to write to me a few lines, because when I read your letters, it is wisdom because I accept all the Discourses of Sant Sat Gurus as the supreme truth of the truths, and I pray to Supreme Father to

inspire in me a better understanding. Again I ask humbly, True Lord, pray for me, so that the Lord may come to our hearts. I received the holy book you sent me last, which I read very carefully trying to understand. Oh my Lord ! remove the evil from our hearts so that we may be able to understand more and also we may serve the True Lord at His Holy Feet so that He may guide and protect us. This is a true thought and a sincere wish, to one I love, my Brother Sant Das.

In closing I remain with hearty Radhasoami to all of you,

Sincerely yours,
W. B.

(340)

.....,Mich.,
August 9, 1960

Greetings :

It is with a great pleasure that I write this letter to you, hoping that it may become a contributive cause for a new spiritual understanding for me, that will open a new horizon of spiritual field which may lead me to my cherished goal.

At D., resides a friend whom I have known for several years. At my request he gave me the Radhasoami History and Tenets, and Radhasoami Discourses by Maharaj Saheb. And now I must admit that I was very much amazed to witness a theme, very interesting and written in a concise and comprehensive manner.

During the 20 years I ventured in the spiritual field, I observed peculiar phenomena of an elusive character, that would be difficult for me to describe. I also have read a few books written by individuals claiming mastership; unfortunately at no time was I given a hint about my spiritual achievements and the source of all audible communications I was receiving. I believe it was the law of Karam, that deprived me of such a knowledge for so many years.

At last, a ray of hope dawned upon me the day I read the Radhasoami History and Tenets. There for the first time I was

informed that God does not talk as I thought He does, and that it is the sound and the word (Logos) in its own characteristics that must be heard coming from within before the uppermost region of salvation can be attained.

Indeed, it was a revelation to me, for although my communications are of a higher nature dealing with the law and order of the Universe, and in a very attractive language, that often necessitates the use of lexicon for an explanation, nevertheless, after I read your book, I became certain that my experiences are within one of the strata of the kingdom of Pind, and that I must tear down all barriers and obstacles before me in order to reach my destination.

In conclusion, for reasons stated above, I hereby beg to become a member of the Radhasoami Faith and be initiated into it. I may add that for the last $2\frac{1}{2}$ years I have not eaten any animal flesh and I do not eat eggs, I do not eat anything that lives.

Cordially yours,
P. K.

(341)

R. S.

Soami Bagh, Agra
August 17, 60.

Dear Mr. P. K.,

Yours of 9th to hand. You have so far read two books only. I would advise you to read and study the following books :—

1. Sar Bachan Prose.
2. Radhasoami Faith : History & Tenets.
3. Radhasoami Mat Prakash.
4. Discourses on Radhasoami Faith.
5. A Solace to Satsangis.
6. Phelps' Notes.
7. Teachings of Radhasoami Faith based on Babuji Maharaj's Discourses.

8. Correspondence with certain Americans.
9. A Brief Description of Radhasoami Faith and the Holy Samadh building under construction.

After reading and studying these books, and also as a result of personal conversation and discussion with our Satsangis there, if you are able to understand the principles of the Radhasoami Faith, and are satisfied of the superiority of the Radhasoami Faith over all other religions, accept RADHASOAMI as the only true and real Name of the Supreme Father and believe that true and complete salvation can be attained by means of Surat Shabd Yoga only, you may again write to me, and instructions for your initiation will be issued. Other conditions for initiation are that you should renounce all previous faiths, beliefs, masters, etc., adopt "Radhasoami Dayal" as your Isht or goal, and abstain from animal diet (including fish and eggs), intoxicants, etc. Onion and garlic may, as well, be avoided as far as possible.

With hearty Radhasoami,

Yours sincerely,
S. D. Maheshwari

(342)

Mr. S. R. FISHER'S VISIT TO SOAMI BAGH, AGRA.

1. Our Satsangi brother Mr. S. R. Fisher was here from the 11th to the 19th of August, 1960.

2. He obtained his pass-port on June 17, 1960. He left his place for Boston at 7 A. M. on the 9th August, 1960; left Boston air port at 10 A. M. and arrived in New York at 11 A.M., where he rested for the whole day; then took the PAN AMERICAN WORLD AIRWAYS plane at 8 P. M.; stopping at London, Frankfurt, Vienna, Istanbul, Ankara and Tehran, he arrived in New Delhi at 4. A. M. (Indian Time) on the 11th (a journey of 24 hours including stoppages at various places) and at Agra at 9 A. M. (Indian Time) on the same day. He had already arranged an air-conditioned room in the Laurie's Hotel at Agra at about 8 or 9 Dollars per day including meals etc.

3. He came to Soami Bagh in a taxi at about 3 P. M. My fourth (the youngest) son informed me that a foreigner had come to see me. I replied that I would be coming in 15 minutes, and thought to myself that it would mean a conversation for an hour or so.

4. I had rather a pleasant surprise when the foreigner said, "Fisher. You had asked me to send a photograph of mine and copies of certain letters and papers. Well, here is the photograph and here are the required papers." I asked him as to why he did not choose to give me prior information of his visit. He replied that he wished to give me a surprise. When asked as to why he came at that time, he replied that he wished to be at Soami Bagh on the 14th August, the day of Soamiji Maharaj's Bhandara.

5. I took him to Babuji Maharaj's room, the Holy Samadh of Soamiji Maharaj and Bhajan Ghar, where he made obeisance by touching the holy relics with his fore-head and offering some money by way of Bhet. Then we went to Mr. Kakko's (the Joint Secretary's) room where we had tea. As the taxi was all the time waiting, Mr. Fisher was advised to return to the hotel. He was asked to come here on other days at about 7-30 A.M. in the morning and dispose of the taxi. It was suggested to him that in the evening when it was time to return to the hotel, somebody would request the hotel manager, on the telephone, to send a taxi for him and that there was no use in detaining the taxi and paying for nothing.

6. Every day he used to arrive at Soami Bagh at 7. 30 A. M. and would straightway come to my house, where we would have tea, toast or biscuits and butter. We would then go to Satsang, which is held in Babuji Maharaj's room from 8 to 9 A. M. He was given a chair in a corner and a table fan was specially placed for him. After Satsang he used to come back to my house, where we would talk on different topics concerning our sublime Faith. At about noon he used to take his meal with me. After that he would repair to a room specially arranged for him, where he relaxed. At about 4 P. M. I used to go to his room to take him to Mr. Kakko's residence where we would

have a little chat and tea. He then used to attend the evening Satsang in Babuji Maharaj's room from 5.30 to 6.30 P. M. After Satsang he would go back to his hotel. This was the daily routine.

7. On the 12th of August, I took him to Lala Sundar Lal Ji's house after the morning Satsang. We talked for about an hour there. I also took him to Panni Gali and Pipal Mandi, the residences of Soamiji Maharaj and Huzur Maharaj respectively, in a Tongá (a horse driven carriage) through the busy thoroughfares of the town.

8. On the 13th, he did not come to Soami Bagh as his stomach was a little upset. Mr. Kakko gave him two doses of some Homoeopathic medicine and he felt perfectly alright.

9. On the 14th, the Bhandará day, after Satsang, we went to Lala Sundar Lal Ji's house, where he was explained the whole technique of the devotional practices of the Radhasoami Faith in greater detail. It took about $1\frac{1}{2}$ to 2 hours. Mr. Fisher is now in a better position to explain the same to Satsangis in U. S. A., rather, precisely and lucidly, and they would be well advised to take advantage of his first hand information in regard to the technique as well as the prescribed procedure for devotional practices.

10. On the 15th he was taken round to see the Holy Samadh building under construction and its model. He then went to see the Taj, the world famous monument.

11. On the 16th, I took him to Radha Bagh, where there is the repository of Babuji Maharaj's ashes and then to Huzuri Bagh, which is just opposite Radha Bagh. These two gardens are at a distance of about a mile from Soami Bagh. Then I took him to Agam Bagh on the bank of the river Yamuná which is about $1\frac{1}{2}$ miles away from Radha Bagh. This is used as the cremation ground for Soami Bagh Satsangis.

12. On the 17th I took him to the houses of various Satsangis in the garden.

13. On the 18th we lunched at Lala Sundar Lal Ji's house. According to the Indian Calendar it was the date on which Babuji Maharaj had departed from this world. Every month, on this

date, a Bhog or Bhandara is held. Lala Sundar Lal Ji remarked that Mr. Fisher was fortunate in as much as he was present there that day and was participating in the Bhandara.

14. On the 19th morning we had tea at the house of another Satsangi brother. After the morning Satsang Mr. Fisher bade good-bye to all the Satsangi brothers and left for his hotel at 10 A. M. He sent a taxi to pick me at about 5 P. M. I went to the hotel to meet him. We then went to a photographer's studio and had some photographs taken and drove to the air port. I saw him off at 7 P. M., when his plane took off. I then returned to Soami Bagh. The taxi driver had orders to drop me at home. Mr. Fisher had kindly done so for my convenience.

15. He was in New Delhi for 2 nights and one day. He left New Delhi at 4. 30 A. M. (Indian Time) on Sunday, the 21st of August, and reached New York after 24 hours by the same route by which he had come.

16. The object of giving these details is to make the American Satsangis somewhat familiar with the journey to India, as some day they might also visit Soami Bagh. Further information may be had from Mr. Fisher himself. In fact Mr. Fisher undertook this journey among other things to acquaint himself with what to do and how to do it when visiting Soami Bagh next. He has a mind to visit this place again when the next Sant Sat Guru manifests Himself, or on the occasion of the centenary in January 1961.

17. The Soami Bagh Satsangis as well as the out-station Satsangis who were here on the occasion of Soamiji Maharaj's Bhandara, were much pleased to see an American brother in their midst. Many Satsangis asked me. "Has he joined the Radhasoami Faith with full understanding or just as a matter of curiosity or as a passing fancy?" I replied thus :—

- (i) "Watch him eating and drinking. Or offer him something to eat and see for yourself how he begins eating. You will notice that he first offers the eatable at the Holy Feet of Radhasoami Dayal by closing his eyes and meditating for a while and then begins eating. Could

he do so, had he not understood the tenets of the Faith? We are sometimes guilty of not doing so, but Mr. Fisher will never forget or omit to meditate first and then eat or drink.

- (ii) Again, see how he sits still in Satsang. He is all the time meditating with his eyes closed. Ask him how he feels in Satsang, and listen to what he says.
- (iii) Though the recitation in Satsang is unintelligible to him, yet ask him if he has been able to grasp anything of the recitations going on in Satsang and he will tell you what has interested him the most. One who understands RADHASOAMI has understood all; nothing remains to be understood.
- (iv) The trip must have cost him about 2000 Dollars. Would any body spend his money uselessly?
- (v) It is worth noting that Mr. Fisher is not in the least interested in sight-seeing or going from place to place which are generally of great interest to tourists. It was I who sent him to see the Taj and the Fort; otherwise such things had little interest for him. His only interest lies in Soami Bagh. He saw Taj but not the Fort. On being asked why he did not go to see the Fort, he replied that he did not go inside, walked a little outside and came back. He attaches no importance to such things. All these things go to show that he has joined Radhasoami Faith after mature understanding. He knows and understands what is of prime importance and what is a secondary matter only."

18. Just before his departure from Soami Bagh, Lala Sundar Lal Ji came to my house and spoke a few words to Mr. Fisher, as a parting message. Mr. Fisher much appreciated this gesture and thanked Lala Sundar Lal Ji for his very nice advice.

19. Mr. Fisher gave me the following papers :—

- (i) Original letter dated November 7, 1959, from Mrs..... to Mr. S. R. Fisher.
- (ii) Mr. Fisher's reply to the above.

- (iii) Original letter dated November 25, 1959, of Mrs..... to Mr. Fisher.
- (iv) Reply to the above.
- (v) Copy of letter dated July 14, 1939, from Mrs. Elizabeth Bruce, Roselet Cottage, Dalhousie, Punjab, India, to Mr. Harvey H. Myers, Orange, California, bemoaning the death of Dr. Johnson.
- (vi) A note headed as

FOR SATSANGIS ONLY

Selections from notes taken by Miss Louise Hilger at Dera Baba Jaimal Singh, regarding helpful hints given by the saints to their disciples.

20. COMMENT ON ITEM NO. 1

It gives a description of a number of miracles attributed to the Beas leader or guru and thereby Mrs.....impresses upon Mr. Fisher the foolishness of discarding the same. Further, a lady in California is referred to in this letter. Although her name has not been disclosed, yet it can easily be surmised that the writer has attributed sister Florence's joining Soami Bagh Satsang to her bad Karams, and that in time, when the Karam wears off, she would again turn to the Beas group.

21. I can do no more than to advise the true Satsangis in U. S. A. to read Bachan No. 31, Part 1, Sar Bachan Prose, and Mr. Fisher's reply which is given below, the item No. 2.

22. ITEM No. 2

It is evident that you have not been informed that I do not now belong to the Beas group. After spending last winter in severe mental anguish, Merciful Radhasoami made it possible for me to unite with the Parent Group at Soami Bagh, Agra, by putting "Radhasoami Faith : History & Tenets" in my hands. It is written by S. D. Maheshwari. Is it possible you have not seen it ? If not, I would be pleased to present you with a copy.... To inquiring friends I would first put "The Path" in their hands, then "H. & T." Then the choice is theirs.

23. COMMENT ON ITEM No. 3

- (a) The opening sentence of this letter is, "I have spent at
- 22

least 6 hours trying to write you in answer to your letter.....”

- (b) The writer admits that she and Mr. Replogle have read “R. S. Tenets” which they allege to be a mind-religion only.
- (c) The writer assures Mr. Fisher that “Mr. Maheshwari and our Master are on the best friendly terms.” She further adds that “Maharaj nor His real followers try to dissuade any one from Soami Bagh, Agra, nor from any other religion. You have made a choice, but you have given yourself a break.....”

24. She has made a tremendous effort in writing a letter to Mr. Fisher for six hours, to induce him to come back to the Beas group. Mr. Fisher’s reply thereto is given below :—

25. ITEM No. 4

I appreciate all the efforts you have made in writing to me such a long letter. However, I feel, you are unduly concerned about my salvation.....My last letter stated the fact and the matter is closed.

26. ITEM No. 5

It will be of interest to quote below two pieces from this letter :—

- (i) The Beloved Father says, “He (Dr. Johnson) is now at Trikuti, he is extremely happy. He need not come back, nor will he come back.”
- (ii) In regard to the book “Mat Prakash”, it is being investigated.

27. ITEM No. 6

This note of Mrs. Hilger contains only 50 paragraphs, which are translations (although incorrect, unfaithful or a twisted version, if I can say so) of our Hindi book “Jugat Prakash” by Húzur Maháráj, which contains 213 paragraphs. Paragraphs Nos 1 to 7 of this note are exactly the same as paragraphs 1 to 7 of the Hindi book Jugat Prakash, while paragraph 8 of Hilger’s note is paragraph 11 of the Hindi book Jugat Prakash, and the serial order of other paragraphs is similarly

changed and other paragraphs are omitted. Mrs. Hilger's last paragraph is No. 198 of Jugat Prakash of Huzur Maharaj. This is a conclusive and incontrovertible proof of the fact that all the essential and esoteric material contained in what is alleged to be the notes taken at Dera has been practically bodily lifted from the Soami Bagh publications.

On the title page of this book "Jugat Prakash", is printed "It should not be given or shown to non-Satsangis." Mrs. Hilger's note that it is "FOR SATSANGIS ONLY" is a transcription of the above.

28. True Translation of paragraph
No. 36 of our book
Jugat Prakash

The bliss of repeating the Name and of contemplating the Form at a centre above the eyes, and of hearing the Shabd at Sahas-dal-kanwal or Trikuti is so great that it will, to some extent, divert the current of the mind from other directions and attract it towards the Shabd. If the internal bliss is experienced to a greater degree, the current of mind will also be attracted, and fixed at that very centre. It will afford great bliss for some time, but if the attention is weak, the bliss or pleasure will also be very little. Even then the current will not descend too below towards the sense organs, and, in any case, it will not be active there.

Substance of the same in
paragraph No. 25 of Mrs.
Hilger's note

The bliss obtained through repetition of the five Holy Names and seeing the Master within (Dhyan) is so attractive and dynamic that it will lift the mind and soul upwards. And when you start hearing the Sound from Sahasdalkanwal or Trikuti, that will never allow your mind current to go down to the five senses.

29. Please note that the phrase "repeating the Name" as given in Jugat Prakash, has been changed to "repetition of the five holy names." They have simply added the word "five" before "Name" to suit their own purpose. This is an illustration only which should suffice. It is hardly necessary to comment on all the 50 paragraphs of Mrs. Hilger's note. A true seeker and inquirer will certainly have little difficulty now in arriving at the right and the only conclusion.

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R. S.

....., Calif.,
August 15, 1960

Beloved one,

There are no words to express my gratitude for your kindness in sending the book and your letters of encouragement. In the last few days I have experienced an inner feeling as though I was going out of the body and it was preceded by a blinding-chilling fear but I thought that the fear must be caused by Kal, so I kept on praying and now it seems to have gone away. I was so much afraid of becoming insane. I try to get up interest in other things to give the mind some diversion, but worship of the Father has become an obsession and I can't think of anything else. Am I in danger of insanity ? What can I do ? Everything is distasteful. Nothing is attractive or interesting. Is it wrong to pray for death ? I want to quit smoking cigarettes and drinking coffee, but I am too weak to do either. Every person here is a picture of death so the environment is not good. If you care to answer this letter I will appreciate any word of encouragement you feel like sending. I do my meditation lying flat on my back with my body as straight as I can make it. Is that O. K. ? Well, I guess I have cried enough, so will close for this time.

With Radhasoami blessings, I am sincerely and lovingly,

Yours to command,
N. S. K.

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R. S.

Soami Bagh, Agra
August 22, 1960.

My dear brother,

Yours of the 15th to hand. I am very sorry to learn about the continuance of your ailment. Always be hopeful of receiving grace and mercy of the Supreme Father, Radhasoami Dayal.

Do not have the least doubt in your mind that the Gracious Father would ever allow His children to suffer more than what is necessary in their own spiritual interest. Life and death are absolutely in His hands. It is no use praying for early death. You may pray for whatever you wish, but the Supreme Father will grant only that, which He considers conducive to your spiritual welfare. There is no harm in engaging yourself in some sort of innocent and healthy work to give your mind some diversion. Do not brood too much over your present condition, rather, think that whatever is taking place is His Mauj and it is the best. Read daily pages 85, 86 and 87 of the new book, "Teachings of Radhasoami Faith based on Babuji Maharaj's Discourses". Memorize the translation of the couplets No. 20, 23 and 24 on page 87.

With hearty Radhasoami,

Yours affectionately,
S. D. Maheshwari

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R. S.

San Marcos, Calif.,
August 15, 1960.

Dear Beloved Sant Das,

Wish to acknowledge receipt of your good letter (No. 331, page 153) of July 26th. Appreciate learning the facts about Sarno Babu and share your sorrow at the passing away of his loving wife. Such stories of devotion and love help strengthen our faith and love.

Some time back you stated in one of your letters that Babuji Maharaj used to have sent to Him fig concentrate from the U.S.A. I meant to ask you if you would like to have me get some of this for yourself and if so could you describe it or give me the name. The fig season is about near and lots of figs are grown around here. I have three small trees which should be bearing in a couple of years.

Florence joins me in sending you all and Lala Sundar Lal
Ji our sincerest Radhasoami

Affectionately,
Herbert

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R. S.

Soami Bagh, Agra
August 24, 1960.

My dear brother Herbert,

Yours of August 15 to hand. Syrup of figs was not received direct from the U. S. A. It was purchased here from a chemist's shop. It relieves constipation. Fortunately, by His grace and mercy, I do not stand in need of any medicine. I have a little skin trouble for which I require Pinus Ointment. Formerly it was available here for sale. Since imports have been much restricted by our Government, it is not available now in the market. That is why I have to request Mr. W. C. to send a little of it. I do not need anything else. If anything is required in future, I will write to you.

With hearty Radhasoami to you and sister Florence,

Yours affectionately,
S. D. Maheshwari

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R. S.

.....Florida.
August 24, 1960.

Dear brother Maheshwari,

Your note of July 11, 1960, at hand.....
-----For a long time I have had no Prashad. I

miss it very much. Please let me know how I may obtain it as soon as possible.

With hearty Radhasoami,

Affectionately,
F. R.

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Soami Bagh, Agra
31-8-1960.

My dear brother William,

I am in receipt of your letter of the 23rd and have noted its contents. The cause of your trouble seems to be the breathing exercises you used to perform in the past. However by the performance of the easy practices of the Radhasoami Faith, the trouble will go on decreasing. If you feel any discomfort in performing Bhajan, you may practise Sumiran and Dhyan only, out of which Sumiran is to be performed more. Reading and studying of the holy books may be continued.

With hearty Radhasoami.

Yours affectionately,
S. D. Maheshwari

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HERBERT'S LETTER TO FISHER

R. S.

San Marcos, Calif.
August 22, 1960

My dear Brother Satsangi Stanley,

Imagine our almost overcoming surprise and happiness on receiving, a few moments ago, your most welcome card from India. To make it more interesting, I had just discovered your last letter of June 17th, which had not been answered, as it came just when Florence was undergoing an operation for breast cancer and I was on a 24 hour vigil continually for the past two months. Thanks to the Mercy and Grace of Radhasoami Dayal she is recovering slowly. Your signature was a bit difficult to read, so

we got our file of R. S. letters and started comparing your hand writing and then I looked down on my desk, at the letter of yours of June 17th, when I noted a similarity of S's and some other letters, which solved the problem. How we would like to be with you.

We rejoice with you on your good fortune to be able to visit Soami Bagh and all of our dearly loved ones in Radhasoami Faith; please convey to all of them our heartiest Radhasoami.

Florence says to ask you to write to us all about your experiences there and to convey to Mr. Maheshwari and Lala Sundar Lal Ji our thanks and appreciation for the help they rendered to us in their great Love, while she was in such a distressed condition.

I hope that you will remain in India long enough to receive this note and that you will not be inconvenienced by the rains and warm weather. We admire you for your energy and courage in making the trip. Did not realize that it could be made in 24 hours as you state in your card.

May the Grace and Mercy of our Supreme Father Radhasoami Dayal guard over you and enable you to return home safely after you have had an opportunity to drink deeply of the Radiant Love and Devotion emanating from the environment at Soami Bagh. Hope you have taken a camera and you are able to take pictures of all the high spots at Soami Bagh and also the Satsangis.

Florence joins me in sending you our sincerest Radhasoami,

Affectionately,
Herbert and Florence

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R. S.

.....,Mass.
August 25, 1960.

Dear brother Sant Das,

First, I want to thank you so very much for the two

aerogrammes you sent me, and above all, for the lovely long letter about Mr. Fisher's visit.

It was grand that Mr. Fisher was able to have such a wonderful opportunity. He is quite exhausted now, so I hav'nt seen him. Jet travel doesn't allow one to get acclimatized slowly. However, I did call him on the telephone, but he had lost his voice from a bad cold and the conversation was short. Next week I can see him. I can't wait. He didn't want any of you inconvenienced by his visit to Agra and thus didn't inform you of his plans. I was rather concerned about his going alone, but all went well.

I was very touched that you had sent me two letters (Nos. 333 and 334) on my health question. I am most grateful. Fortunately, no one has blamed any illness on my faith. I am really quite healthy, despite bouts with flu and am really grateful for this.

One point I would like to make clear in my mind — What is Pitra Lok or the land of manes ? Is it the spirit world or astral world of Pind ? And do not most of the people of this world repair to that spirit world after death ? And do even these get a vision of Jyoti, but then are hurled to Pitra Lok ? I have read long ago a few "communications from the dead", but they never mention Jyoti. Perhaps they can't.

It has now been a year and two months since I was initiated and for a short while had what now seems as phenomenal success with the spiritual practices. But sad to relate, I seem to have gone steadily downhill, so that the results now don't compare with the first attempts. I trust this will soon pass and after purification I will again proceed as before.

Mr. Fisher had a gruelling trip back. He was ten hours overdue. You were all so wonderful to him while he was there and I am so happy. He didn't expect to have such a red carpet reception, I know. And I know he was pleased with his surprise.

My best to you and Lala Sundar Lal Ji and your family. I wish I might repay you for all the long hours spent in writing

to us. I appreciate your lovely, graceful English which is at the same time precise and authoritative.

Radhasoami to you and all in Agra,

Affectionately,
M. R.

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R. S.

Soami Bagh, Agra
September 3, 1960.

My dear sister,

I am in receipt of your very nice letter of the 25th August. On the morning of the 19th August, when Mr. Fisher left Soami Bagh, he was alright. But in the evening, when I went to the hotel to pick him up for the air-port, I found that his throat was a little affected. On my mentioning the fact, he dismissed it as nothing. But it seems the cold has aggravated and resulted in loss of voice and exhaustion. However, I hope, he will soon be alright.

Pitra Lok is the spirit world or the astral world of Pind. In answer to your query as to who repair there, I would like you to read paragraph No. 748 of the book, "Teachings of Radhasoami Faith based on Babuji Maharaj's Discourses". The spirits located in Pitra Lok are comparatively happy. They stay there till the fruits of their meritorious acts performed by them are exhausted. On the other hand, Pishách Lok (see paragraph 44, *ibid*) is full of miseries and pain. The spirits hurled into Pishách Lok are not only unhappy themselves, but they also cause pain to others. They are michievous, so to say. That is why the be-all and end-all of almost all lengthy and laborious external observances, rituals, ceremonies, etc., among the Hindus and other sects, is to get location into Pitra Lok, and escape from being hurled into Pishách Lok.

The Jivas of the present times are so worldly minded that they are unfit and unable to perform any real internal practices,

which might lead them to higher regions of bliss and happiness. Seeing this pitiable condition of the common people, the teachers or Acharyas of old times prescribed the external observances, rituals, ceremonies, etc., with the object that, if even these were performed with a sincere heart, they would get access into Pitra Lok, where they could secure some pleasure at least for some time, and escape the hellish life in Pishách Lok, where they will otherwise have to go. But the generality failed to do this even, with some degree of sincerity. However, one who leads a simple and honest life and performs meritorious acts, goes to Pitra Lok after his death.

The death of a human body cannot take place, unless the spirit is withdrawn to Sahas-dal-kanwal, where it gets a vision of Jyoti, but it is not allowed to remain there, if it carries with it the germs of attachment to and love for this world. It is hurled down immediately. While those spirits, who have performed the devotional exercises of Surat Shabd Yoga, and/or who are entitled to assume human body, are permitted to stay there for a little while. But when such a spirit is born again as a human being, i. e., when the spirit descends down from Sahas-dal-kanwal and takes its seat behind the eyes, it forgets all about Jyoti.

Just as here there are good men as well as bad ones, wicked, scoundrels, criminals, cheats, etc., in the same way, there are good spirits as well as bad spirits, wicked, scoundrels, criminals, cheats, etc., in the spirit world. It is very difficult, rather, impossible to know whether the spirit, with which one is communicating, is a good one or a bad one. Therefore, not much reliance can be put on the so-called communications from the dead. A Satsangi of the Radhasoami Faith should not interest himself in such things or books. He should keep himself rather aloof from the company of such people.

Those who seek the company of ghosts, by conducting seances and establishing communion with them, stand in danger of being hurled down to the spirit world, after their death. (Paragraph No. 267 *ibid.*)

Ups and downs and difficulties do come in the way of a

practitioner of the devotional exercises of the Radhasoami Faith. Sometimes he feels that he is progressing, at other times, he finds that he is going back. As a matter of fact, this itself is to be taken as a sign of progress. Apply yourself more and more to the performance of Sumiran, Dhyān and Bhajan, and reading and studying of the holy books. This is in answer to your query regarding your phenomenal successes and then steadily going down-hill. In fact, this was the parting advice tendered by Lala Sundar Lal Ji to Mr. S. R. Fisher.

With hearty Radhasoami to you and other Satsangis,

Yours affectionately,
S. D. Maheshwari.

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R. S.

San Marcos, Calif.,
September 1, 1960

Dear brother Sant Das,

Your letter of August 25th arrived here yesterday..... Your description of Mr. Fisher's trip was most interesting. I read the same to Mr. and Mrs. K., who were here for a visit yesterday. Mr. K. is most enthusiastic over the last book, Babuji Maharaj's Discourses. He says it contains all the necessary information on Sant Mat.

I am gaining a little each day and last night began to experience continued sleep which I have much needed. I am grateful to His Mercy and Grace for my recovery and am thankful to all my good friends at Soami Bagh for their kind thots and prayers and pray that the richest Blessings of Protection and Mercy of Radhasoami Dayal may be granted to all.

With love and affection,

Sister Florence

Dear Beloved Sant Das,

Thanks for the detailed story of Mr. Fisher's visit at Soami Bagh. I am interested in receiving his re-actions to his trip.

Hope that when he goes the next time, we are also fortunate enough to be able to accompany him. No doubt it was a surprise to you to have him come without announcing his coming. That seems to be quite an American trait or rather weakness; I think that he did not desire to make or have any fuss made of his coming so he just thought he would quietly 'slide in' un-announced. Will try to tell any one, who, we learn, intends to visit Soami Bagh, that he should most assuredly advise you of his coming, at least, we surely will do so.

We have received some very harsh letters from the same Mrs.....chastising us for having left the Beas 'blind alley'. I have answered her briefly as we are quite well acquainted with her and did not wish to upset her unduly..... Our leaving the Beas group seemed to disturb her quite severely. She is the Secretary of the.....and was the prime mover in getting it started, so she feels her responsibility of doing all possible, to keep it intact. It would be a severe blow to her to see it fall apart at the seams.

With a sincere Radhasoami to all,

Affectionately,
Herbert.

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R. S.

....., Mass.,
September 4, 1960

My dear brother Shri Maheshwari,

It is time that I answered your last letter received by me on July 25th, so today calls me to do just that. I do not like to write too often to you as I know that your days are so very busy and I do not wish to tax you more. Suffice it to say that my thoughts are with you all there at Agra, and I pray that the Supreme Father, Gracious Radhasoami Dayal, is showering His wonderful Grace on you all and that each one is well aware of His Holy Presence. How greatly privileged we are to be accepted

into the Radhasoami Faith and how much we realize the importance of keeping our minds and hearts focussed upon the Loving Father and seek to walk in His Holy Way. I do so pray that I may be worthy to sit at His Holy Feet each hour of every day. The longing to be freed from all that is unreal and to be carried into His Holy Presence, keeps one ever homesick in this foreign land. May we all be filled with deep humility and be purified through His Love and Grace.

Thank you so very much for your last letter and the enclosures (Nos. 320-322) re: Radha Krishna Khanna. As you can see by the enclosures (Nos. 354 and 355) that I finally did answer his letter to me. I had intended to, from the beginning, but due to being so busy, just thought it could wait and perhaps it is good for him to wait for an answer as he must have thought much upon it, else he would not have taken the trouble to write to me in the first place. I have no concern about those of like nature at all and since much they say is due to misunderstanding and misinformation, I feel very free and certainly do not wish to enter into any unpleasant correspondence. I always try to speak the Truth, if called upon to do so, and when I have done that, I just let the other fellow think of me as he will, without any apology in any way. I choose not to hurt any soul, but no doubt, some are hurt when the truth is given out, as it is hard to take at times. I need not comment upon my answer to him for as you read it, you will know exactly how I feel about the whole thing. I sensed much as I read his letter to me, and I did not like it at all. If he is going to accept the guruship of a sect of the Radhasoami Faith, he should not waste his time in writing such letters to one, who is of no concern to him. But as I feel he is a near relation to T. S. Khanna, this must be the reason he wrote me in the first place. Again he was very much out of order in so doing.

The book, "Teachings of Radhasoami Faith based on Babuji Maharaj's Discourses" is a master-piece and I am so very grateful to you for all the work that you have put into it, for the benefit of the English speaking people. How very dear you are to our hearts, through the Love and Grace of the Supreme Father, you help each one of us to learn so much and our enthusiasm mounts higher and higher. Our desire to unite with the

Beloved Radhasoami Dayal, keeps the heart and mind ever longing for it every day. What a joy it would be to be there with you all and listen to all the wonders of the teachings and to feel the joy and peace of the Satsang and to walk in the Paths that the Blessed Saints have trod there in that Holy Country. I hope it will not be too long before we are privileged to do just that. J. and I have been reading this new book together when we meet together each week. It is so wonderful. My gratitude knows no bounds for this great blessing, I can tell you.

Thank you, dear Mr. Maheshwari, for the offering of Bhet for J. and myself for the past two Bhandaras. Trust you received the I. M. O. and all matters cleared up on that score by now. Thank you also, for sending Prashad and when I do get it, I will share it with J., as you have advised. I thank you for him, also.

Mrs. R., having talked with me on the telephone, told me about the long letter with its wonderful contents about Mr. Fisher's visit and the enclosed letters and picture and then she mailed it out to me. I made copies of the letter for the rest of us. I did so enjoy all the contents and bless you, in Radhasoami Nám, for taking so much time to inform us of what is going on, and Mr. Fisher's trip. May it be our privilege to come over there before too long and be with you all. This is a constant prayer of my heart.

Again thanking you for so much, I will close, knowing all the questions that I might ask will be answered in due time, when the time is right for me to know what I am supposed to. I send my love and blessings, in the NAME of the SUPREME FATHER RADHASOAMI DAYAL, to you, dear brother, to Lala Sundar Lal Ji and to all your family and the dear brothers and sisters there, I am deeply grateful to you all.

Hearty RADHASOAMI

Sincerely,

W. S.

P. S. I was rather amused, in a sense, to read about the contents of a letter received by Mr. Fisher, telling him about

the lady (Sister Florence, presumably) who will come back to Beas after Karams wear off. Yes, this is the story all down the line, I guess, for they tell me very surely that I will have to come back to Ruhani Satsang and to Kirpal Singh before too long. In fact, you might be quite amused at this, too, although I have said nothing, but they all in Ruhani Satsang, over here, blame me for the fact that Kirpal Singh did not come to America last year, and now, again, they say, I have kept him from coming this year, by having written that letter about my going into the Parent Group at Agra. It is really funny, to learn that they credit a lowly Satsangi with having the power and influence to prevent a Great Master from coming this way.....how very ridiculous. Mr. Khanna even called people on the phone, a year or more ago and told them that because of Wava's lies Master could not come and that I was a dangerous person. How could one think that their Master was very great in that case? Much is said, but much is betrayed by their saying, I might add. Therefore I need to say nothing.....all will be revealed. R. S.

Wava S.

(354)

Shri Radha Krishna Khanna's Letter to
Dr. (Mrs.) Wava Sanderson

Radha Krishna Khanna, M. A., LL. B.,
Advocate,

West Patel Nagar, New Delhi.
10th June 1960

Dear sister Miss Wava,

As an old satsangi of Beas school, I was somewhat shocked on reading a copy of a recent circular letter sent to you from Swami Bagh Agra. As a votary of a Sant Sat Guru, I regard all holy men with great deal of respect and admiration and would never say or breathe a word against any of them. This has always been regarded as a hall-mark of a true satsangi. While glorifying and acclaiming his own guru he does not resort to

vituperation of other holy men believing that all, or at least God Almighty assigns, by a process of pre-determination, the upliftment of different souls through different saints; and each one in his own way does his duty.

In case you feel peace of mind and tranquillity of soul after the transfer of your allegiance to Swami Bagh, you are welcome to it and I request you to continue to be its votary for as long as you feel within you the process of spiritual upliftment. But it is no part of your duty to give way to the proverbial zeal of a new convert and to join in the campaign of mud-slinging resorted to by certain persons at Swami Bagh under cloak of surveying historical data or the tenets of Radhaswami Faith. The late Masters at Swami Bagh never did so; and it has fallen to the lot of the council which has been substituted for a living Saint to carry on such vituperative propaganda which does no credit to it and is not in consonance with the injunction of Huzur Babuji Maharaj who filled the role of a Sant Sat Guru for quite a long time nobly and well. A council, or any other combination of men who have no more qualification than that of having been initiated into the Radhaswami Faith by a Master, can never do the job of a Master, which is not like that of any other worldly organization.

You are not known to me personally; and I consider this letter a trespass on your valuable time, but, I hope you will pardon me as this letter has been inspired by genuine feeling to be of some help to you in not deviating from the path that you have chosen, by any process of mud-slinging at holy men, who are held in deep veneration by thousands of persons. Baba Jaimal Singh Ji dedicated the whole of his life to meditation and to the advancement of the cause of Sant Mat, of which the latest manifestation is the Radhaswami Faith. To say that he left the sanctuary at Agra with some girls would be the height of scurrilous maligning and it is in order to correct the impression that might have been gained from this passage in the letter and some other passages that I have made bold to write this letter. I am, however, at pains to reiterate that you should continue your devotion to the Swami Bagh for as long as it leads to your inner

advancement towards the common goal — the attainment to the sacred feet of Radhasoami Dayal.

Yours affectionately,
Radha Krishna Khanna

P. S. I enclose herewith the copy of a letter which I have addressed to Shri S. D. Maheshwari, Swami Bagh, Agra, in respect of the circular letter referred to in my letter to you.

(355)

Dr. (Mrs.) Wava Sanderson's Letter to
Shri Radha Krishna Khanna.

R. S.

Wava Sanderson Ms. D., Ph. D., D. D., Sc. D.
Roslindale, Massachusetts,
August 24, 1960.

My dear brother Mr. Khanna,

Your letter written on June 10th, 1960, was received by me on Monday, July 25th, and I noted its contents and gave it some thought. Thank you for your letter. Due to the fact, as you can see by my address, above, that I was so very busy with moving from one place to another, and I have waited until I have become quite conveniently settled, before taking the time to answer your letter, so I do trust that you will not think that I have completely ignored your attempt to inform me of certain things in your writing to me.

First of all, I do wish to state that some of your information has not been just correct, in that, there was no circular letter sent to me from Agra, about which you commented. Evidently what reached you was mailed to you from Washington D. C., I would say, since I hardly think that Kirpal Singh, in Delhi, would bother to refer the reading material to another for comment or for advice, to be forwarded to me or any other satsangi. I could be wrong, I know, but I feel this. Therefore, I wish to state, the material that you read was taken evidently from the

book published at Agra, CORRESPONDENCE WITH CERTAIN AMERICANS, from what you have written to me. It might be of benefit to you and all concerned to obtain that book as there is much needed information in it for others, who are not fully aware of what has been going on through the years, in India, in regard to the activities of certain so-called Sant Sat Gurus.

I do not wish to get into any controversy with you or any other about such matters, especially when they feel a certain resentment about facts being brought to the surface for the sake of the innocent. A Truth-loving disciple would not wish anyone to be steered upon the wrong path, if he could be of service, I do believe. I do feel, with you, as you stated, "I regard all holy men with great deal of respect and admiration and would never say or breathe a word against any of them". Now let us take time to comment upon this a bit, although I know there is no need for me, but since you have taken time out from your busy life to write to me, I choose to do the same, with my heart and mind filled with good will for you and all those who seek the MOUNT OF LIBERATION, through RADHASOAMI DAYAL.

First of all, we know, all over the world, that there are countless teachers, prophets, sages, yogis, etc., in India. They are all worshipped by many and all have a following to some degree. We all admit that. Also in other parts of the world, even lowly America has its many teachers of all stages of understanding, running here and there, trying to get disciples. Since they are on all stages of development, their lives testify to the grade they may have reached. Now I wish to state this that 99%, I guess, would give you to understand that they had reached the HIGHEST, and their many worshippers, for the time being, think the same. When, after a period of time, the followers learn that their lives were greatly influenced by these teachers, and they, in turn, find out that these so-called great teachers, are anything but great, in a spiritual way, they, then, turn away, in disgust and discouragement and no longer worship them. If anyone who takes upon himself the role of spiritual leader, whoever he may be and in whatever capacity, unless he conducts

himself as a God-like person in every way, soon one finds that he is far from a spiritual person. How are we to judge ? There are quite simple rules that apply to every man, and if the teacher goes about trying to help his devotees to live a clean, moral life, with love for all the creatures of the earth, the disciple certainly has the right to expect that his teacher, by example, show him that he lives just such a life himself. That is not really much to expect. But this is the story of those in America. I am sure that this should apply everywhere for Truth is one and is everywhere present.

Now, I feel sure we both agree that the Supreme Father, Radhasoami Dayal, never manifests Himself on earth, as a Saviour, Guide and Emancipator of human souls, so to speak, and then does live a questionable life. Even one who is called Sant Sat Guru, may not necessarily be one, is this not so ? Also, you will agree with me, that there are many kinds of gurus on many planes of unfoldment and according to our Radhasoami teachings, from the DIVINE FATHER, HIMSELF, we are told to be sure that we are following the TRUE GURU when we come to the place where we can accept the TRUE TEACHINGS OF THE FAITH and long to sit at His Holy Feet. To my way of thinking and the longing in my heart, which has been there for many years, I do not wish to waste my time in being 'fouled up' with many teachers who cannot help me to walk on the True Path and be liberated. Time is so short, as it is, and I, for one, want only the Highest. Can we be blamed for that ? When the spirit within keeps pleading with us to seek further, if we are faithful we will do it and go to where it may lead us. When we find that things do not seem just as they are pictured, then we change and go higher.....to someone who knows and has been further along the way. This is so, is it not ? At least, it should be so.

I do believe, in India, in most cases, that once a person is worshipped by a 'flock' of his own, that they remain faithful, no matter how he conducts himself, but such is not the case with me and with others who are seeking the TRUE GURU. We need to have the courage to seek further when we find that the

teacher cannot give us the highest. Therefore the point I am making is this, if we find that our teacher is disobeying the Divine Laws which he is teaching, how can we suggest to another seeker of Truth that he is holy? Because he is worshipped by many thousands and done much that is considered the highest, does not necessarily attest to the highest truth of the matter.

One should not be afraid to speak the truth for the benefit of the countless Jivas to keep them from wasting their time and even falling into the trap of illusions in this life, when perhaps showing them where they are making a mistake, they could be led to the TRUE TEACHER, the TRUE SANT SAT GURU. By your use of the word 'mud-slinging' it certainly brought out your real feeling and has made me to see that you really resented the writings of one, who took these statements from the records of the past. I am not entering into a campaign of "mud-slinging" and I dare say, our beloved brother, at Agra, Mr. Maheshwari, would never attempt to enter such a campaign. I dare say, that he is one person, who has been chosen, of them all, perhaps, to expose the things that have been kept hidden, causing people to be misinformed and misled. We, here in America, can never be grateful enough to the MOST MERCIFUL RADHASOAMI DAYAL for the work that dear Mr. Maheshwari is doing for the souls of humanity all over the world, who long to be free and gathered to the Bosom of the Supreme Father. If there is no other way to awaken people to the Truth, that some of these, who pose as the Supreme Being, Incarnate, are far from that, then these things have to be said, in time, to save the devotees from being led astray. It is a heart-breaking thing to watch devotees in their great worship of their gurus, feeling they have the very highest, and then suddenly they become cast down by what they learn and by the observance of their everyday lives. Yes, I am well aware we cannot change the destiny of another, but when we stand by and deliberately watch dear ones, who long for freedom, be carried "down-stream" by a conniving, sly person, who wants devotees, who seeks self-aggrandizement, as well as properties, assets, etc., I would be in whole-hearted agreement, that if I know the truth, it is my duty to inform the misinformed ones, lest they be robbed of all that they hold dear

and lose heart completely. Once we inform them, then it is up to them whether or not, they seek further, but I would feel my duty is done. So also, I think it is the same with all true devotees of Truth.....they are not true unless they try to bring forth the truth. Surely, you will agree with me on that.

I am sure that I do not need to come to the defence of any devotee of Radhasoami Faith, least of all, our spiritual brother, Mr. Maheshwari, for he is quite capable of handling matters, such as your letter, which you wrote to him, and also enclosed the copy of it to me. With all his years, devoted to the Beloved Sant Sat Guru Babuji Maharaj, in His Loving Service, and still is, he was at His right hand through every day, carrying out His wishes. Mr. Maheshwari certainly is in a position to know much more than most there, I would say, and certainly a great deal more than those at Beas, Dayal Bagh or Delhi or anyone coming out from either place or under any master or guru, of whatever degree of unfoldment they may have attained. I do not feel that anyone is criticising anyone and certainly not "mud-slinging" in the dirty sense of the term, for my father brought me up with one of these statements always before me....."the truth will bear its weight, therefore always speak it and try to see it". Not that I feel one should deliberately hurt another, least of all a holy man, but for the sake of the humanity, itself, is it not better to inform them of the pitfalls than to stand by and watch them fall into them, without any aid or succour of any kind? Is that a spiritual brother or a devotee of the Truth, the Radhásóami Teaching, if he fails to do this?

I have heard so much in the last five years about liberation of the soul and it is handed out in quantity by some, who also worship the so-called Sant Sat Guru, who is mentioned in your letter and also the letter which was sent to you. We are taught that the Sant Sat Guru is Purity Itself, are we not? Can one less pure take us to the Holy Feet of Radhasoami Dayal? You will agree, of course, that they cannot, if you are a devotee of the Radhasoami Faith and have studied the teachings of the Incarnation of the Supreme Father, Himself, Soamiji Maharaj?

All true seekers want the highest and I beg to inform you that at no time, and in no way, has anyone at Agra, or the group in the Council, tried to imply that they are substituting for the living Saint. Not one of them has attempted, in so far as I, or anyone hereabout, knows, try to do the job of a Master. Mr. Maheshwari clearly makes it very plain, in his dear humble way, that he is just a plain Satsangi like the rest of us. So to accuse them at Agra, or any specific one, seems quite unjust, as I see it from here. But it really matters not to anyone there, I feel sure, of what they are accused, or who their accusers are, they will just keep on giving the world the Truth, to the best of their ability, because of their love and devotion to the Beloved last Sant Sat Guru, who manifested as the Supreme Father. The truth must be given out for the benefit of the earnest sincere Jiva and so the "chips will fall where they may", there is nothing wrong in that and from what I have read of the great ones, the Sant Sat Gurus of the past, they were not afraid to speak out the blunt truth, whether they trampled on anyone's corns or not, even though they did not malign anyone. I do not feel anyone at Agra has done so either and neither have I. Why try to cover up, when it might cause Jivas to be led astray....why make others appear to be holy when their lives do not attest to it? Let us all put things in their proper places and seek the Holy Feet of the Supreme Father, Radhasoami Dayal. Furthermore, we can do nothing about changing what the past gurus did, just for the sake of keeping the worshipful feeling of the followers, so what you or I say, will make little difference. The truth will always prevail and those who are meant to sit at the Holy Feet of the Supreme Father will be given the truth by some means. I am grateful for the means we have at the moment. If we are to judge by some, what we have seen here, from India, and I know of just one, in Washington D. C.,¹ it is a very poor example of a representative of a so-called Living Master, and he may be a very close relative of yours, I do not know, but be that as it may, he has all the cunning of an Indian or Eastern fakir, and I do not speak of the high souls, I can tell you.

¹ vide Nos. 61-62, 79-80, and III, Vol. I.

From my humble understanding, one must have love in one's heart for all and not seek for the benefit of one's own self, and must be truthful and honest in one's dealings, and devoted to the Truth, presented by the Sant Sat Guru. So many seek leadership and they are far from merit. Be that as it may, I feel sure, we all know fairly well, how we should conduct ourselves and it is up to each one of us to live as near to His Holy Feet, as possible and bend our will completely to the will of Radhasoami Dayal.....in His Holy Name, Radhasoami.

Yours affectionately,
Wava Sanderson

(356)

R. S.

Soami Bagh, Agra
September 19, 1960

My dear sister,

Yours (No. 353) of September 4 to hand.....

20 Dollars is equal to rupees 93. But I offer each time rupees 50 as Bhet on your behalf as it is a good and round figure. So if you like, you may remit 6 or 11 or 22 Dollars as Bhet in future. This is simply a suggestion. But you are at liberty to act as you deem fit and proper.

Your reply (No. 355) to Sri Radha Krishan Khanna is certainly a master-stroke from any social, moral and ethical standard. All here have appreciated it very much.

With hearty Radhasoami,

Yours affectionately,
S. D. Maheshwari

(vide Nos. 319-322, 354-366, 375, 441-442 and 501)

(357)

R. S.

....., Mass.,
September 4, 1960.

Dear Brother Sant Das,

I have just read the brief description made by you of Mr. Fisher's trip to India. It has made my heart yearn all the more to come over, and I pray that I might be so fortunate to come next year. Mr. Fisher's trip was as much a surprise to us as it was to you, and we first learned of it when we received his card from India. Neither Wava Sanderson, nor myself, have seen Mr. Fisher since his return, as he has been quite ill. I pray that next week-end, he will be strong enough to tell us personally about his trip and the plentiful information he must have received from yourself, Lala Sundar Lal Ji and other Satsangis. After having seen him, I shall certainly have a few questions to ask you for clarification.

I hope all is well with you and your family. May the Grace of Babuji Maharaj continue to bless each one in his spiritual progress. A hearty Radhasoami to yourself, Lala Sundar Lal Ji, and your family.

Affectionately,
John de Verrier

(358)

R. S.

....., Canada
September 9th, 1960

Dear Brother Sant Das,

This has been an outstanding week. The first day received your detailed description of Mr. Fisher's trip. Many points clarified, on how to proceed to India, when the fullness of time has come, which, I hope, will be in my day.

Very happy to get photos, Mr. Fisher's presence there, and with you in photo, seemed to make Agra more tangible, can

also better understand Mrs. McQuinn's reference to effect of eyes of Lala Sundar Lal Ji.

Then two days later, received parcel, the wrapping a work of art and such painstaking packing. I was not out of Prashad, as I had used very sparingly what Mr. McQuinn sent sometime ago. I kept parcel intact a day, then partook of the fresh delicious contents, while tears fell freely, I know not exactly why, nor know how to be grateful enough, for all this means Agra and all concerned therewith.

With hearty Radhasoami to you, Lala Sundar Lal Ji and to Agra in its entirety,

Affectionately,
A. M. D.

P. S. Much is becoming clearer now.

(359)

R. S.

Soami Bagh, Agra
September 21, 1960.

My dear brother T. C.,

I am glad to receive your letter of the 16th after a long time. It is not only you, but all of us, that have a lot of bad Karams. But these will be very soon wiped off by the Grace and Mercy of Radhasoami Dayal. Along with bad Karams, we have also a lot of good Karams, or else how could we have come under the Saran (protection) of Radhasoami Dayal. Vide Bachan No. 120, Part 2, Sar Bachan Prose and paragraph No. 492, Teachings of Radhasoami Faith based on Babuji Maharaj's Discourses.

With hearty Radhasoami,

Yours affectionately,
S. D. Maheshwari.

(360)

R. S.

....., Mich.,
September 10, 1960.

Dear brother Sant Das,

Your letters (No. 328) of July 26, (No. 337) August 10 and August 22 were duly received. Firstly, thank you so much for your letter of August 22. A pleasant and joyful surprise was received when it was found that you had included a picture of yourself. Long ago I wanted to have a picture of yourself to see what you looked like and upon seeing your picture, I thought that it seemed that we had met somewhere before—so recollecting with myself, it couldn't possibly be, that you were ever in America, so just where could we have ever met, and why does your face seem so familiar ?

Many thanks, also, dear brother Sant Das, for sending me a picture of Lala Sundar Lal Ji. Please convey my heartiest regards to him. Indeed, these pictures that were sent are considered by me as a blessing from Soami Bagh. Thank you again for your kindness.

The itinerary of Mr. Stanley Fisher's visit to Soami Bagh, Agra, was very interesting. The details were so related that they made such a trip desirable. It is my hope to be able to make a similar trip in the near future.

It has been, but a few days since my return from Boston, and a short visit with Mr. Fisher. Boston is about 800 miles from Pontiac, and the opportunity was availed of during three-day holiday we had last week. The decision to go was made on the spur of the moment but fortunately there was one late plane available, on which to make reservation. The plane took off at about midnight Saturday and after a lay-over of a few hours in New York, it arrived in Boston about 6:00 Sunday morning. I selected a hotel in Boston to rest several hours, before proceeding to Norwood, which is about 15 miles from Boston. About noon Sunday contact was made with Mr. Fisher by phone and he drove out to pick me up. We visited about five hours the first

day and about two hours the next day. He is in the florist business. His three green houses must be at least 300 feet in length each. They are installed with all the modern facilities to maintain the proper temperature, humidity and are able to regulate all the climatic conditions. It is a modern operation. When I asked him about how many rose bushes he had there, he replied his estimation would be about 20,000 which seemed a fantastic figure.

My talk with him was on a sincere basis. I asked him many questions concerning Soami Bagh, procedure at Satsang, how life, in general, is maintained there and also asked him about the concentration exercises, hoping he could enlighten me a little. Now a fuller understanding of your letter has been conveyed to me.

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Phoned Mr. K. the very next day and notified to him that he would be able to receive his instructions. Also phoned Mr. B. of the plans and it was arranged that they would come to Pontiac. They arrived about 5.00 o'clock and I picked them up and brought them home. Shortly after, preparations were made to give him the instructions exactly, as you had stated them in the notes headed "Note in regard to the procedure of initiation" (No. 265). These were given to him word for word in the name of Babuji Maharaj. He interrupted me a few times and at last I did not hesitate to explain to him not to interrupt me further (for other forces may be influencing him), and to only keep Babuji Maharaj in mind. He readily understood and asked forgiveness. He was very happy and it seems that he will be a good Satsangi, as far as it can be noted. It was explained to him how he should keep these secrets, and to always be on guard never to reveal them to anyone. Also to be careful of the crafty ones, who might challenge him and how those secrets can unwittingly slip from his lips. He assured me that he will be very careful. Furthermore, he was instructed not to show or explain to anyone what was contained in the printed papers, he was to memorise, and that I would not be responsible for any acts that may be contrary to his initiation instructions. All were quite happy and

content. Those present were.....After supper we conversed about various topics of Radhasoami Faith until about 10.00 o'clock, at which time I drove them home.

Your other letter (No. 328) dated July 26, 1960, which gave an explanation of "rendering some service (Sewá), if permitted" and where it is stated, it is always spiritually beneficial to render Sewa out of brotherly love and affection to other Satsangis and devotees, has been studied with love and attention, and I asked the Supreme Father, Babuji Maharaj, to give me more enlightenment to thoroughly understand the letter you have sent. Reading through the holy letters, I saw the love and affection they (Huzur Maharaj and Maharaj Saheb) both had for each other through their frequent correspondence and it was noted by further study that the orders that were given to Maharaj Saheb to accept Bábú Hukum Chand's Sewá (though Babu H. C. tried to go over-board) put Maharaj Saheb to great shame and annoyance. This beautiful letter No. 5, (page 149) was really something hard to describe. I love the form in which He (Maharaj Saheb) addressed the Sant Sat Guru, Huzur Maharaj, as 'My Most Exalted and Ever Merciful Supreme Father'.

Maharaj Saheb's prayer to the Supreme Father to kindly have Huzur Maharaj rescind the order, so that Babu Hukum Chand would not trouble Him (Maharaj Saheb) any more with his Sewá, the addressing of the Supreme Father through Huzur Maharaj being one and the same. In letter No. 6 (page 149) it is clearly shown that Huzur Maharaj did modify the orders to Babu Hukum Chand to do no more than Maharaj Saheb will gladly accept, and thus only his Sewa will be pleasing to the Supreme Father. That was enlightenment to me. In letters Nos. 7-8-9, pages 150-151, it showed Maharaj Saheb also loved to be near Huzur Maharaj and to offer His Sewa to Him but it seems this was denied momentarily.

The word Dandwats left quite an impression on me. Would you kindly give a clearer explanation of this underlined word as used in this letter ? Is the above interpretation of the letters correct as to their true essence and the one that you wished to convey to me (namely 'if permitted') ?

In reference to your letter (No. 337) sent to my daughter, Elizabeth, August 10, she was very, very happy to receive a reply from you. I gathered the four children together and read them your letter wishing them congratulations, happiness, joy and hearty Radhasoami.

Their vacation days are over now and they have started back to school. They are doing well in school and are good, obedient youngsters. Whenever the opportunity offers itself, we talk to them on the teachings of Radhasoami Faith and how to try to live by it. However we are doing the very best to ween them from taking meat at their meals. The only type of meat we would have would be lamb, chicken or fish. The lack of enthusiasm for meat can plainly be seen. Day by day it is dwindling and with grace and mercy of the Supreme Father the meat from their diet will be completely eliminated. I'm sure in time it will be done.

We are all doing the best we can here. Just the other day a teacher from one of the local schools came in and while engaged in friendly conversation, he suddenly, out of the clear blue sky, told me he had just become interested in religion. He stated that he has never before opened a Bible nor had any previous interest in religion until this summer, when he began discussing it with friends of his. His first question to me was to please explain the Holy Trinity to him. (He knew I was a Greek and wished to know how the Greek church interpreted it.) I evaded the question directly by explaining that there were many religions and just as many interpretations of the Holy Trinity. Luckily the book "Path of the Masters" was in one of my drawers and I handed it to him saying that many of his questions would probably be answered therein. Thus I escaped from misleading him. If he shows added interest whatsoever, and is, at all, earnest and sincere in his seeking, I shall offer him the "Radhasoami Faith : History & Tenets" to read. Until I see his desire and what he cherishes, I shall remain patient and leave the rest to the Supreme Father.

Thank you again for your kindness and thoughtfulness. Please accept my forgiveness for not replying to you promptly.

Don't know what was the matter with me this summer. Seemed as if a lethargic state of mind had enveloped me, preventing many of the tasks that should have been performed. This battle of mind seems to be ever constant. The only happiness derived is from the fact that we are all under the guidance and protection of Radhasoami Dayal and am firm in the belief that all will be well according to His Mauj.

As a soldier in the last war, especially when I was a beginner, I remember my anxiety just before and after a battle. However, I am doing the best I can with my concentration exercises.

Thank you for everything. With heartiest Radhasoami,

Respectfully,
W. C.

Sept. 8, 1960

Time 7 :35 P. M.

My daughter, Elizabeth, sensing that I was writing to you, asked me an unusual question. Question : When Radhasoami sends the messages to Maheshwari, does Maheshwari remember everything all at once or does Radhasoami give it to him one word at a time ?

(361)

R. S.

Soami Bagh, Agra
September 22, 1960

My dear brother,

Yours of the 10th to hand.....

Dandwats दंडवत्

दंड Dand = a stick

दंडवत् Dandwat = like a stick;

Falling or lying prostrate; a mode of obeisance; paying hamage; complete prostration is rarely practised.

Sashtang साष्टांग = Sa स + Asht अष्ट + Ang अंग
= with + eight + parts or limbs.

Sashtnag Dandwat साष्टांग दंडवत् = (1) Touching the ground (in prostration) before the Guru with eight parts of the body, viz., the fore-head, breast, 2 shoulders, 2 hands and 2 feet.

(2) A respectful obeisance with (i) fore-head, (ii) hands, (iii) feet, (iv) breast, (v) eyes, (vi) knees, (vii) word and (viii) mind.

Please read articles No. 57 and 58 of the book "Discourses on Radhasoami Faith" by Maharaj Saheb.

Disciples are also sometimes allowed to touch the feet of an adept with their forehead, the object being that the spirituality which is more or less flowing out from the feet of the adept, might be imbibed by them. This mode of obeisance is also, however, confined to a very limited circle,

Satsangis could freely touch the Holy Feet of Soamiji Maharaj and Huzur Maharaj with their foreheads or hands. But Maharaj Saheb did not allow this practice. In the time of Babuji Maharaj, it was completely stopped. Babuji Maharaj never permitted any Satsangi to touch His Feet. No body could touch even the hem of His garments. He was very strict in this matter.

It is said that once Huzur Maharaj spoke about Babuji Maharaj that the latter would never allow any limb or part of His body to be touched, but He (B. J. M.) would fill one with spirituality with His gaze. One glance of Babuji Maharaj would be enough to fill one to the full.

However in the last days when Babuji Maharaj was confined to bed, He graciously permitted Satsangis to touch His Feet. Any Satsangi could come, at any time, to His room and touch His Feet. During the last days, He also used to place His hand over the Satsangis' heads as a token of blessing.

Please never give or recommend "Path of the Masters" and such books to anyone. Whosoever comes to you to seek advice on religion, should be given, in the first instance, (1) Radhasoami Mat Prakash, (2) Discourses on Radhasoami Faith by Maharaj

Saheb, and (3) Phelps' Notes, in the order these are listed. Afterwards, other books of our Faith might be given. But if the new-comer is already a follower of the Beas or any other group, then he must be given (1) Radhasoami Faith : History & Tenets, and (2) Correspondence with certain Americans, in the first instance.

Trinity has been explained in Phelps' Notes. You may find out the page No. However it could well have been said that you are in a position to explain quaternity, not to say of trinity. Please read articles 139-142, Radhasoami Mat Prakash.

The answer to your daughter's question in the way it is put, is that whenever it is Radhasoami Dayal's pleasure or Mauj, He sends messages. Yes, Maheshwari remembers all, whether it is one word or more, till he has put down the same in writing on paper. This reply is of course to satisfy your daughter. But in clarification of the same, the following may be added, for your purpose.

Babuji Maharaj used to deliver discourses in Satsang for an hour or so, sometimes every day or on alternate days or once or twice a week as it pleased Him. Maheshwari used to re-produce the same from memory after Satsang. The discourse was then submitted to Babuji Maharaj for His approval. Thus three volumes comprising 1261 closely printed pages in small type were brought out, during the last days of Babuji Maharaj. A fourth volume of 418 pages was added to this treasure after His departure. Another fifth volume of 475 pages has been brought out very recently. As, by Mauj, Maheshwari had not to attend to any other duties such as service, profession, vocation, business, etc., to earn money, as is usually the case with every body else, he could devote his entire time, energy and attention to the work of re-producing the discourses delivered in Satsang. In order to understand what value should be attached to the discourses of Babuji Maharaj noted by Maheshwari, below is given the translation of a paragraph from the Hindi book "Jiwan Charitra (Biography of) Babuji Maharaj, part 1 :—

On the 6th of January, 1947, at about 6 A. M., a Satsangi asked Babuji Maharaj if He had seen the Bachans (Discourses). Babuji Maharaj replied, "Yes, in the beginning, I used to revise them. Afterwards they were read out to me. But later on, due to lack of time at my disposal, I could neither see them nor were they read out to me." That Satsangi submitted, "Then, there must have crept in some mistakes in these Bachans." Babuji Maharaj said, "No, there is no mistake. Sant Das has re-produced the Bachans very carefully. He has done the job accurately. He used to consult me. He has written the Bachans to my order. Although I could not see them all, yet these have been written as per my orders."

With hearty Radhasoami to you all,

Yours affectionately,
S. D. Maheshwari

(362)

R. S.

.....,Mich.,
September 21, 1960

My dear brother Mr. Maheshwari,

I was very happy indeed to receive your most gracious letter (No. 338) of August 10th. My appreciation knows no bounds for the beautiful thoughts and prayers which you so lovingly sent to me regarding my present physical condition and also your precious instructions regarding my spiritual practices at this particular time.

I am especially grateful also for your words, "You may pray for whatever you like and thus unburden your mind either before or after the devotional practices."

At the time I joined the Beas group here in Detroit, I was told never to ask the 'master' for anything. I thought at that time there must be a reason for this instruction and never questioned why this must be. This instruction is contrary to the science of prayer and faith, but having received no instructions from you to the contrary, I continued in the same way and never prayed for nor asked anything of Babuji Maharaj. The

only queries I put to Him were something of a spiritual nature, such as, "Are you my true Lord and Saviour?", "Am I worthy of so great a love and care?", etc., etc. Only once did the words, "Be content." resound in my consciousness. This, then, was His answer to me and is in harmony with your words of instructions to me.

Now, my prayers are made only after my devotional practices and even then, if I have not had Darshan of Him, my only supplication of Him is that He may be pleased to grant me His Darshan in my next effort.

Anyone having once been blessed with His Darshan, never really loses that experience. It remains a sub-conscious memory and conscious recollection of His likeness seems always to be fresh and clear, even as one goes about the duties of daily living.

I'll close now with sending affectionate Radhasoami to you and yours and to all there.

Affectionately yours,
L. D.

(363)

R. S.

Soami Bagh, Agra.
October 1, 1960.

My dear brother P. K.,

Your two letters of September 12 and 18 to hand. I am glad to learn that you experience a pleasant feeling of satisfaction and relaxation in your devotional practices. While ill or in hospital, you may perform only Sumiran, mentally or a bit audibly, lying or sitting or in any convenient posture.

With hearty Radhasoami,

Yours affectionately,
S. D. Maheshwari

(364)

R. S.

Norwood, Mass.,
Sept. 25, 1960.

Dear brother Maheshwari,

Through Grace of Radhasoami Dayal, I have been permitted to visit Soami Bagh and return home. I am just beginning to realise what a valuable spiritual experience it was.

We met last Sunday and divided Prashad, and Wava Sanderson had the book. When we spoke of her, I should have mentioned she is a most sympathetic and motherly person, and those in trouble, naturally gravitate to her for assistance.

I must thank you for giving me such a favourable write-ups in the itinerary mailed to Satsangis here. My sincere Radhasoami greetings to Lala Sundar Lal Ji. In retrospect I thoroughly appreciate his kindness in coming all the way from his abode to yours to give me a parting message. I wonder if you would do me the favour of asking him to repeat it in order that I may have it complete. I value it highly but I fear that portions are not too clear in my mind now, and I would like to go over it word for word from time to time.

My thanks to your wife and daughters for their part in preparing my food, to your sons for all the helpful services they performed for me, to brother Kakko for keeping me well, and all your other assistants and co-workers who were so friendly and helpful.

With hearty Radhasoami to one and all,

Affectionately,
Stanley R. Fisher.

 (365)

R. S.

Soami Bagh, Agra
3-10-1960

My dear brother Fisher,

Yours of September 25 to hand. Here are the words spoken by Lala Sundar Lal Ji to you :—

Ups and downs and difficulties do come to a practitioner of the devotional exercises of the Radhasoami Faith. Sometimes he feels that he is progressing, at other times he finds that he is going back. As a matter of fact, this itself is a sign of progress. Apply yourself more and more to the performance of Sumiran, Dhyān and Bhajan, and reading and studying of the holy books.

With hearty Radhasoami,

Yours affectionately,
S. D. Maheshwari

(366)

R. S.

.....,Mass.
September 28, 1960.

Dear brother Sant Das,

This is written by the hunt and peck method, as it were, but it is better than my writing to read. I want to thank you once again for your very informative letter and for the pictures of yourself and Mr. Fisher. We are indeed delighted to have them.

Mr. Fisher is feeling fine now, so last week we met at Mr. de Verrier's home to hear Mr. Fisher tell us about his trip. I have never had such an experience before. For four hours we sat spell-bound listening to what he said. I could not believe how late it was when we finally parted. The hours seemed like minutes. Mr. Fisher spoke in truly beautiful language, with an easy flowing style that was most compelling and not at all as I have ever before heard him speak. He explained everything very clearly and I felt as if I had been to India too. We are all most grateful for all the time you so graciously gave him.

Mr. Fisher was so impressed with the chanting that I have since wondered if it would be possible to obtain a tape recording of it. However, I have been told that it is impossible to play it back on American machines. Is this true? I am sure something could be worked out.

Mr. de Verrier gave me the two copies of Babuji Maharaj's Discourses that I had ordered. Thus I belatedly realised that you gave me the copy you sent to me. I am deeply grateful and honored by such a gift. Thank you for your generosity. You do so much for us and I feel we do nothing in return. Someday perhaps we can be of service to you and others of the Satsang.

Don't bother to answer this letter as I am sending a photograph in a week and will repeat the question about the tape. I am really embarrassed not to have sent a picture long ago. It is pure procrastination on my part as I hate to have my picture taken. But I have made an appointment and will have it done.

With all best wishes and Radhasoami blessings,

M. R.

(367)

....., Calif.,

Dear Sir,

I certainly appreciate your prompt reply to my letter.....

I also wrote a letter to you, (but it probably won't arrive until a few more days because I sent it by regular mail instead of by air mail) about some of the books I know you published and I do hope you have some of them on hand. I have read most of them and I am so completely absorbed in Radhasoami Faith. I am aware that the books all stress the importance of being initiated by a perfect Sat Guru. In my other letter asking about your books, I asked if you have a Sat Guru initiating there. If so, please tell me his name, and enclose a picture, if you have one. If not, could you inform me who in another Satsang group would be a perfect Sat Guru? I have heard of Kirpal Singh and Charan Singh. Could you tell me a little about them?

Most sincerely,
(Mrs.) G. S.

(368)

R. S.

Soami Bagh, Agra
5-10-1960

Dear Mrs. G. S.,

Your letter of September 27 was received yesterday. Please read and study the following two books in the first instance :—

Radhasoami Faith : History & Tenets.....2 Dollars

Correspondence with certain Americans.....3 „

If you can spare money, you may purchase these books from Mr. H. W. McQuinn,.....If not, you may take these books on loan from him or any of our Satsangis in California. I would have given you a few names and addresses of our Satsangis in California, but I do not know where Santa Barbara is. Mr. McQuinn will let you know the same. If practicable, you may go to him personally and have conversation and discussions with him. Answers to most of your questions will be found in our books, and Mr. McQuinn will further enlighten you on the history as well as the doctrines and tenets of the Radhasoami Faith.

With hearty Radhasoami,

Yours sincerely,
S. D. Maheshwari

(369)

Radhasoami

San Marcos, Calif.,
October 1, 1960

Dear Beloved Sant Das,

Wish to acknowledge receipt of yours of August 23 and to Florence of September 9th. Received to-day a fine letter from Wava Sanderson with enclosures of letters (Nos. 320 and 322) from Radha Krishna Khanna and your answer (No. 321) to his letter to you. Compliment you on your pointed answer, guided by His Mauj. Is this Khanna a relative of T. S. Khanna

here in Washington, D. C. ? I received a packet in the mail sent by T. S. Khanna of Washington, D. C., and having no interest in anything that he has to tell me, I just marked on the outside of the envelope "Un-accepted, please return to sender". I always figure that anything from him is intended to make trouble. I said to Florence that if anything was contained in the packet we received yesterday which we should know about we would be so informed and to-day along come the letters (Nos. 354 and 355) from Mrs. Sanderson, which I guess were the same as Khanna was sending me. I admire Mrs. Sanderson's earnestness and ability. She answered Khanna very beautifully.

Thanks for your good wishes for Florence's recovery. She still is quite weak and has much trouble in sleeping but the pain seems to be subsiding and with a renewal of her strength, should soon be her former self.

We sincerely trust that Mrs. Maheshwari is continuing to gain back her health that she may be sustained by His Grace and Mercy.

We are most thankful to Radhasoami Dayal for my continued strength, as I am on an almost 24 hour vigil, still, as Florence does not have sufficient strength to take care of herself in getting up out of bed, chair, etc. It was Providential that I was able to recuperate from my surgery before she was incapacitated.

Florence joins me in sending our sincerest Radhasoami to all.

Affectionately,
Herbert W. McQuinn

(370)

R. S.

....., Canada.

October 2nd, 1960

Dear Brother Sant Das,

I would appreciate this morning the privilege of talking with you personally but that being impossible I will take the

liberty to mention in writing some personal experiences, which have come about as fast as I could handle them. Some for which I am most grateful, some strange and some, I fear, I have handled poorly, especially, have my practices been neglected and yet I feel assistance ever near at hand.

I realize, you are too busy with important matters to answer trivial daily happenings, in people's lives. Nevertheless, I wish to relate a couple which might require your attention.

First, Mrs. Mutter. Since I attended Satsang in Detroit, June 1959, Mrs. Mutter has sent me each month notice of following month's meeting. For some time, I have felt I should not be receiving them, as I am not interested and she should not waste time nor cards on me, but I did nothing. Then, I received September notice (enclosed) inquiring about books. This was a splendid opportunity, so I wrote her, I had all the books I required including R. S. Faith : History & Tenets. In reply received October card with a message on it, to which I replied and am enclosing a copy for you. I do not expect to hear further from her. After Mr. Fisher's experience, I realize, she is a very persistent person, so I did not hesitate to write to the point.

Second. This was the strange incident referred to a very dear soul in town.....She phoned me one night, and said, she had a strange dream about me and all around me some foreign strange writing she could not read. So the day I expected her, I laid the sheet from the Radhasoami Books enclosed, written in Hindi, out in plain sight, and when she spied it, she exclaimed, "Oh ! that's what I saw in my dream." What does it mean anyway ? She is coming soon again and I feel she will give serious thought to this beloved Teaching of the Sants. Do you think it was meant to indicate that I should contact her ? So far I have been alone and spoken little to anyone, in fact, I now contact few, except on business.

Third. Another cause for gratitude is, my brother, who has been having a difficult time for sometime past, came to see me last week end from town, and a latter Tuesday, stated conditions are somewhat improved.

By the time I get photo to mail you, I will also likely know, whether Mrs. Mutter will write again.

With a thankful heart and hearty Radhasoami,

Affectionately,
Alena MacDonald

(371)

NOTICE

The Science of the Soul — The Path of the Living Saints

RADHA SOAMI SATSANG — BEAS

(Held the first Sunday of each month)

Rn., 614, Veterans' Memorial Bldg., Griswold and Jefferson

SUNDAY, SEPT. 4, 1960 — 3.00 P. M.

SUBJECT: THE DIVINE PURPOSE OF THE PRECIOUS HUMAN BODY

(followed by a question and answer period)

Please mail questions to J. B. Replogle

617 Lorraine Avenue, Waukegan, Illinois

Dear Mrs. MacDonald,

We have about 4 new books in.

Do you wish me to send you a book list
describing these ?

Madelene.

(372)

NOTICE

The Science of the Soul — The Path of the Living Saints

RADHA SOAMI SATSANG — BEAS

(Held the first Sunday of each month)

Rn. 614, Veterans' Memorial Bldg., Griswold and Jefferson

SUNDAY, OCTOBER 2, 1960 — 3.00 P. M.

**SUBJECT ; SELF SURRENDER, OR RESIGNATION TO "MAUJ",
THE DIVINE WILL.**

(followed by a question and answer period)

Please mail questions to J. B. Replogle

617 Lorraine Avenue, Waukegan, Illinois

Dear Alena,

Don't let "History & Tenets"

upset you. It's Kal's way of side-tracking
 a real follower. Satsangis who know
 pay no attention to "other" sides.
 Be like a horse with blinders who only sees and
 goes toward one direction. If you
 side-track, you will be confused as you
 are still a meat eater and will be
 tested and Kal will try to confuse you.
 Mrs. Mutter,
 16527, Ilene,
 Detroit 21.

(No. 420 may be perused in this connection)

(373)

Mrs. Alena MacDonald's reply to Mrs. Mutter.

R. S.

Ontario, Canada.
 Sept. 27th, 1960

Dear Mrs. Mutter,

Received notice of October meeting with message thereon.
 You are mistaken about meat-eating as I eat no flesh foods, nor
 eggs. Your analogy regarding "blinders" is indeed correct, from
 my view-point. Man puts blinders on horses, and Kal puts
 blinders on man. These are always temporary obstructions,
 eventually, they must be removed, no matter if bewilderment and
 confusion result. The next step is, we are forced to make our
 own personal decision, in order to find any peace of mind. These
 stages I have experienced and my decision is "The Parent
 Satsang, at Agra." Therefore there is nothing further to say on
 the subject.

With Radhasoami Blessings,

Sincerely,
 Alena MacDonald

(See Nos. 378-380 and 420)

(374)

R. S.

San Marcos, Calif.,
October 17, 1960.

Dear Beloved Sant Das,

Yours of October 11th arrived to-day. We thank you for your kind inquiry regarding Florence's health. She has been progressing, even though it seems to us slowly, we sincerely appreciate it. Thanks to the Grace and Mercy of Radhasoami Dayal. We both have gained from our experiences and I can clearly see that these experiences are necessary for us in having loosened the long standing covers of our Karams. Florence has difficulty in getting rest at night but that too is lessening.

Will loom forward to receiving Prashad which you so thoughtfully have had sent to us.

Florence joins me in sending you and all our sincerest Radhasoami.

Affectionately,
Herbert

(375)

R. S.

Roslindale, Mass.,
October 17, 1960

My dear brother,

Just a month ago today you wrote your last letter (No. 356) to me and I do thank you for its blessed contents and will now try to get a short letter to you tonight.

I am so happy that you were pleased with my letter (No. 355.) to R. K. Khanna. I wrote just as I felt and that was that. I somehow just had to do it in order to help him, if possible, to see his mistakes, too. He answered that letter right back with a very short, handwritten one (No. 442) to me and it was so very nice. He expressed his gratitude for my "detailed and illuminative letter (No. 355) couched in choice language which I wish I

could emulate.” So he stated in the first paragraph. Then went on to state that he hoped I would not judge Kirpal Singh by T. S. Khanna.....also that he was no relative of T. S. K. and had never met him. But he did say that he had studied at close quarters with Kirpal Singh for years and that “he had much regard and esteem” for him.

He stated that he would like to send me a copy of the life history of Baba Jaimal Singh and also a copy of a brochure of “Truth Unmasked”. Interestingly enough at about the same time, one of the Ruhani Satsangis here received a letter in criticism of me, from Kirpal Singh, etc., and also he stated that soon they would receive a copy of “Truth Unveiled,” written by an advocate of great renown in India. I decided that I would like to have copies of such, so the very day I mailed a letter to R. K. Khanna telling him I would surely like them. I received a copy from a satsangi of Ruhani Satsang here of “Truth Unveiled”, (See Appendix A), which had come to the satsangis from T. S. Khanna in Washington, D. C. I do not know whether the whole thing was printed in Washington or not but I do know what was written on the outside back cover was printed by T. S. K. Not that it matters, but it was strange that the author in my letter called it “Truth Unmasked” and yet it has come out “Truth Unveiled”, even though they mean the same. We shall see. It is possible that some changes were made by the people in Ruhani Satsang, I do not know. I wonder if you have received a copy of it or have heard of it by now. There is a great criticism of Agra and its doings and so forth, but it is very weak in its presentation and I thought perhaps I would write a letter about it, but I want to wait to see if I get a copy from New Delhi and I wish to compare them just in case some things have been changed, for I know that much has been changed before in Washington D. C. here on other manuscript work. Actually I do not care at all what he writes, for he does not seem too sure of himself, I would say from the tone of that brochure and I would say, lacks much understanding.

I have not commented to you of the wonderful day we all spent with Mr. Fisher at brother John de Verrier’s home and

Stanley talked for four hours and was more refreshed at the end than when he began. That man has really been transformed I can tell you and the room was filled with power as he related to us so much of his trip. How very fortunate he was to have been with you all. The beautiful flow of his speech fairly amazed us all and we were greatly inspired as we sat there, thrilled from head to toe with all the details. What a great joy. (See Nos. 366 and 399). Must close, dear brother, and thank you for so much and bless you all in the Name of Radhasoami Dayal.

Yours affectionately,
Sister Wava Sanderson

(376)

R. S.

October 20, 1960

Dear Sant Das Maheshwari,

You are so clear in your understanding, thorough in your analysis, and you expound with such spirit and energy..... I am proud to be associated with you.

I was so happy to have received your letter (No. 368). I naturally got in touch with Mr. McQuinn and he has written me two lovely, informative letters. Both the McQuinns seem like such wonderful people from all the literature. I now have all the books and I am reading now Sar Bachan. I had read the Beas publication, but it is different, as you so stated in Correspondence to Americans. I have also just read parts of Radhasoami Faith : History & Tenets which I shall continue later. Then three months ago, I read Phelps' Notes, Discourses on Radhasoami Faith, and Mat Prakash, books I borrowed out from one who said, they were unavailable. It is most curious that one of Kirpal Singh's disciples said that in her inner meditation Sawan Singh had instructed her to have me locate a certain book that this would serve as a key for me and to all my questions; and that taking this as a good omen I pursued to the final end in locating it till I was led to write you; and to think you opened up a whole facet for me and that at the very moment I wished for initiation.

But I still have some more of reading to do. I would say two weeks more, at which time I will again write you and disclose the application information.

The books are all so complete and comprehensible that I need not ask many questions. And the questions on meditation, etc., I will ask Mr. McQuinn. But there are two points I wish you would clear up for me, as I'm sure you are the most informed on this matter.

1. In connection with the order of the six high stages (pure spiritual stages), in Discourses on Radhasoami Faith, p. 150, Saheb lists the stages in the order :— (and Saheb personally dictated it all)

{	Radhasoami	1
{	Agam	2
{	Alakh	3
{	Anami	1
{	Satya Lok	2
{	Bhanwargupha	3

But in Sar Bachan Prose

p. 12 (item 4)

p. 15 (item 7)

p. 20 (item 12)

p. 22 (item 13)

Soamiji indicates an order something like this :—

{	Radhasoami	1
{	Agam	2
{	Alakh	3
{	Sat Lok	1
{	2
{	Bhanwarguphs	3
{	Daswan Dwar	

The two versions in square brackets don't agree. Why ?

2. Also in your book "Correspondence with Americans," you mention the five holy words but when I was initiated into Kirpal Singh's group six months ago,

Jyoti and Niranjana were grouped as one, and Sat Nam was considered fifth.

A certain disciple of Sawan Singh's (one who was actually initiated by him) said that this was the way she learned them too. Does this now change your opinion about Kirpal and Charan Singh having reached Sat Lok, even though it's quite obvious to me, even, that they are not, either of them, Radhasoamists, capable of giving the full and true Radhasoami Faith initiation? Just a point of information, in connection with what you wrote and where you have placed them.

I write all this even though I consider Babuji so much higher — and very logical arguments on "why" are revealed by you. When three months ago, I read Phelps' Notes, I even knew who He was, and I remember I thought He was Perfect. I don't know you personally, but by your writings, you impress me much.....

With hearty Radhasoami,

Yours affectionately,
Mrs. G. S.

(377)

R. S.

Soami Bagh, Agra
October 31, 1960

My dear Mrs. G. S.,

Yours of October 20 to hand. I was initiated at Soami Bagh, Agra, in June 1922, by Babuji Maharaj.

You have written

Soamiji	for	Soamiji Maharaj
Saheb	„	Maharaj Saheb
Babuji	„	Babuji Maharaj
Sant Sat	„	Sant Sat Guru

The correct way of writing is

Soamiji Maharaj	or	S. M.
Maharaj Saheb	or	M. S.
Babuji Maharaj	or	B. J. M.
Sant Sat Guru	or	S. S. G.

Answer to your question No. 1

You say in your letter that Soamiji Maharaj indicates an order something like this :—

{	Radhasoami.....	1
	Agam.....	2
	Alakh.....	3
{	Sat Lok.....	1
	2
	Bhanwargupha.....	3
	Daswan Dwar	

and you further add that the version in square bracket does not agree with what is on page 150 of the book “Discourses on Radhasoami Faith by Maharaj Saheb”, and you ask the reason, why. You have also drawn my attention to Bachans Nos. 4, 7, 12 and 13 of Sar Bachan Prose Part I.

Be it known that S. M. has left two works, viz., Sar Bachan Poetry, not yet translated into English, and Sar Bachan Prose.

It is worth noting that there is no mention of Agam, Alakh and Bhanwarguphá in Sar Bachan Prose. Therein, are mentioned Radhasoami, Sat Lok and Daswan Dwar or Sunn only. Agam, Alakh and Bhanwargupha have been only alluded to, but not disclosed clearly. For instance,

Bachan 4—Radhasoami Pad is the highest. Two stages below it, is the region of Sat Nam.

What those two stages are, has not been made clear.

Bachan 7—The region of Sat Nam is vrey high.....There are three more stages above it.

What those three stages are, has not been given out.

Bachan 12—Below Radhasoami Pad, leaving two stages in between, is the region of Sat Nam.

What are those two stages ?

Bachan 13—Two stages below Sat Lok, is Sunn or Daswan Dwar.

What are those two stages ?

One may ask, why S. M. chose this way of disclosing the higher regions. Answer is contained in the following :—

- (a) From this, it will be clear that these two regions (viz., Radhasoami Pad and Sat Lok) are the abodes of Sants and Param Sants.

Bachan 4.

Mark the words underlined.

- (b) In the beginning, the spirit entity descended from this region (Radhasoami Pad). Bachan 5

Mark the word underlined.

- (c) All other regions below it were formed in the course of this descent. Bachan 5

Mark the words underlined.

- (d) On descent from Radhasoami Pad, Surat (spirit) took location here (Sat Lok) and then again went downwards. Bachan 12.

Mark the words underlined.

- (e) Two stages below Sat Lok is Sunn or Daswan Dwar. Here Surat (spirit) took location on descending from Sat Lok and then passing through Brahmand, went down to Pind. Bachan 13.

Mark the words underlined.

It will now be clear that what has actually been described in Sar Bachan Prose is the descent of Surat (spirit) from *Radhasoami Pad* and the stages of its location during the course of its descent.

Surat descended from.....Radhasoami Pad— — —1
took location at.....Sat Lok— — — — —2
took location at.....Sunn or Daswan Dwar—3

The names of the regions in between 1 and 2, and those between 2 and 3 have not been stated.

I would further invite your attention to the following :—

He alone, who has pinned his faith in RADHASOAMI, has unflinching reliance in His Feet, and after traversing through

The enclosed letter from Mrs. Mutter reached me only today

because she had addressed the envelope "Alena Mac Mohan", and there is no other Alena in this locality. All previous letters have been correctly addressed. I can only conclude the situation troubled her to a considerable degree.

I do not see any point in writing her further, therefore, I feel silence is better. She was very kind to me while in Detroit and in arranging hotel accommodation before. Evidently she is very sincere in her connections. I am also sincere in mine. She surely will not send further notices nor letters. If I am wrong in my decision in not replying, please inform me. (See Nos. 370-373).

I am writing Mr. McQuinn to order another Sar Bachan Prose, as the one I have is second edition 1955 Beas. Although Huzur Soamiji Maharaj is in first page, the picture of Baba Sawan Singh Ji is also there, which, of course, would be expected from Beas.

With hearty Radhasoami,

Sincerely,
Alena MacDonald.

(379)

Letter from Mrs. Mutter to Mrs. Alena MacDonald

October 1, 1960

My dear Miss MacMohan,

Thank you for your letter (No. 373) which came today.

Had you read Swamiji's book, Sar Bachan, you would have realized that you cannot have much progress without a LIVING MASTER OF THE TIME, that is, one who is living today, at this time.

You are seeking what ? What attracted you to Radhasoami in the first place ? It was the LIVING MASTER idea, now you "personally decided" to take on a "dead" religion. You have no LIVING Master at Agra. They are not really the PARENT GROUP, and if you want original followers, why not try Guru

Nanak's (the real Founder of the Shabd Masters) – these are the Sikhs.

But, it doesn't matter, really. You will be initiated, if you like, by the Agra Group, but not connected to Shabd, for only a LIVING MASTER CAN CONNECT YOU, FOR HE IS SHABD. The Shabd Form and the Living Form are ONE AND THE SAME.

We are not after your money, your wealth, etc. Maharaji only wants your soul to ascend from its worldly plane. When your tendencies will wear off, that is, those that are forcing you to take "personal decisions", then you will again take to a Living Master, for there is NO OTHER WAY OUT.

The Master is always pleased and willing to take back those who have strayed from The Path. The mind will try to sway us again and again, but the Master is full of Love and Mercy and Kindness and will again welcome the humble ones, who are finally able to discriminate the false from the True Master. We sincerely wish you all the progress and good luck on the road back to the Father's House.

Most lovingly, always,
Madelene Mutter

(380)

R. S.

Soami Bagh, Agra
November 1, 1960

My dear sister,

Your letters of October 2 (No. 370) and of October 24 (No. 378) together with their enclosures, to hand, for which I thank you very much. We all appreciate your reply to Mrs. Mutter very much. Please read letter No. 236 in the first volume of the Correspondence with certain Americans.

If any one of your relatives, friends, acquaintances, etc., is interested in the salvation of his soul, you may talk to him about the sublime Faith you have adopted. Books of our Faith

may be loaned to them, if they are desirous of reading and studying the same. There is no harm in it.

I am glad to learn that the conditions for your brother are, by His grace and mercy, somewhat improved. It is a matter of gratitude and thankfulness to Radhasoami Dayal.

I quite agree with you that there is no point in continuing the correspondence with Mrs. Mutter. Everybody is free to do as he or she likes, especially in the matter of religion.

The list of our books is printed at the end of the book, "Teachings of R. S. Faith based on B. J. M. 's Discourses."

With hearty Radhasoami,

Yours affectionately,
S. D. Maheshwari

(381)

R. S.

Roslindale, Mass.,
October 24, 1960

My dear brother,

Want to get off a word to you today to let you know that I received the books on Saturday here at my home. It would seem that it is a very quick service, for you stated in your letter of September 17th that you had mailed them to me. They arrived in Boston October 21st making it just 34 days from the time you mailed them and that is amazing, isn't it? Thank you for the favour, and these arrived in wonderful condition and I marvel how well they were wrapped. Really everything is handled so beautifully in Agra that it sends a glow of warmth each time I think on these things. Love poured forth by Radhasoami Dayal through His Beloved Disciples certainly works wonders on this earth, when one has eyes to see, and I try to be aware of His Blessings each hour of every day.

I am going to ask you if it is possible, in some way or another, for us to obtain a recording of the beautiful chanting done in the Satsang there. Dear Stanley R. Fisher stressed that

it was so lovely and that it just stayed with him and did lift him up so very much. I have thought much about that and even suggested that it might be possible for us to have it by the way of a recording or something. Please I would not wish to put anyone to any inconvenience, but is the chanting obtainable in some sort of record form to Satsangis here that they might use it to play back when they are away from the Real Satsang at Agra? We feel that it would be so wonderful if we could have it. Do you have it on a record or tape-recording? On our tape-recorder, we have two speeds, $3\frac{3}{4}$ and $7\frac{1}{2}$, so we just wonder if you have the same there and do you record, by any chance? If not, dear brother, is there any means whereby we could procure that beautiful chanting or a copy of it? Perhaps you think this a strange question, but we did get such an uplift just to hear dear brother Stanley try to explain to us, just what it was like, and he said he could never forget it, nor could we ever imagine, what it is like. Any information, in any way, would be appreciated, I assure you. Hope that we all some day will have the blessed privilege of sitting in Satsang there and hearing it.

We are enjoying our first copies, and John and I keep reading them when we meet each week and gain so much good from them. We are starting this week again to go over the CORRESPONDENCE. There is so much food for thought and so much information in that wonderful book. Each time I read it I gain so much more knowledge and new ideas, and understanding is opened up to me. Do hope more will be ready to accept these deeper things and be willing to lay all the old aside and be open to the Truth about all this. Everything works out in due time, we know, as our Beloved Father sees fit.

Will close with my love and blessings to you all, in the Holy Name RADHASOAMI DAYAL.

Affectionately,
Wava Sanderson.

P. S. Did not seal this. It is interesting for I was going to mention that I had not heard from R. K. Khanna. This P.M.

in my mail was a copy of "Truth Unveiled" (Appendix A) and booklet on Baba Jaimal Singh. Much about him. Hope you get a copy there. R. S.

Wava S.

(382)

R. S.

.....Mich.,
October 31, 1960

My dear Brother Sant Das,

I wish to express my thanks for sending me the Prashad, which was handed to me by Brother W. C. And now I may ask you a question, which often arises in my mind, regarding the practice of Bhajan.

As I understand we all must go through those divisions, as described in the Radhasoami Faith, before we reach our goal, and I would like to know some details, if there are any, and the procedure to be taken in going through. Is it necessary, for instance, while practising Bhajan to think, visualize, or pronounce the Names of those divisions and the Names of their deities from the lower to the highest ? Or is it better to practise Bhajan by listening to the internal sound and let any thing else take its course ? In short, in practising Bhajan, is it required to do anything else besides listening to the sound ? And is it expedient that I should expect to hear the Sahas-dal-kanwal sound or any sound ? Please enlighten me regarding this matter.

With my prayers to the Supreme Father for a Radhasoami Attainment, I remain, with love,

P. K.

(383)

R. S.

Soami Bagh, Agra
7-11-1960

My dear brother,

I am in receipt of your letter of October 31. Prior to it, I had received that of October 13 also. I hope, you have come

back from the hospital, and are feeling better than before. Bleeding must have stopped by now.

It is good that even while walking, you repeat the Holy Name and feel some concentration. Never think that you are going backwards. Having come under the protection of Radhasoami Dayal, you will only go forward. Witnessing of various forms, colours, etc., is good. You may see what comes before your mental eye. But never hanker after these things. These are not of much value spiritually. Concentration and experiencing of bliss at the third Til or higher are the true signs of progress. All these things have been explained in the holy literature. Read and study carefully, and you will find answers to various points which, off and on, arise in your mind.

Yes, one has to cross or pass through all the regions, before one reaches the goal, viz., Radhasoami Dham. At the time of initiation you were given the details of the heavenly spheres, for instance, the name of the first heavenly sphere is Sahas-dal-kanwal, its presiding deity is Niranjan, its form is like the 'flame of a burning candle', its Shabd or sound - bell and conch shell. You were asked to memorize these details. In case you want to refresh your memory, you can see the initiation paper again. On showing this letter, Mr.....will give you the paper. Read and return the same then and there to him.

These are the only details which one ought to know. When the Surat or spirit reaches those regions during the course of devotional practices, it will itself see the details. However some description of the higher regions is given in our holy books, such as, Discourses on Radhasoami Faith, Phelps' Notes, Sar Bachan Prose, and Sar Bachan Poetry (which has not yet been translated into English).

While practising Bhajan, one is not required to think or visualize or pronounce the names of higher regions and their deities. Read carefully paragraphs 2 and 3 of the initiation paper headed "Surat Shabd Yoga".

With hearty Radhasoami,

Yours affectionately,
S. D. Maheshwari

(384)

....., Calif.,
October 29th, 1960

Dear Mr. Maheshwari,

Recently I was privileged to meet Mr. and Mrs. McQuinn at San Marcos, California. At that time I purchased the books, 'History & Tenets', 'Correspondence', 'Solace' and 'Babuji Maharaj's Discourses'. I have not quite finished reading these but will do so soon. Previously I also read Phelps' Notes, Discourses on R. S. Faith, and R. S. Mat Prakash. So you see I am a book worm. I have also ordered Prem Patra.

I am an initiate of Charan Singh Ji of the Beas group, being initiated on November 16th, 1958. I had never heard of your group until two weeks ago. To say the least, I was amazed, frustrated and confused and may I also add a bit bitter, because I was not given the facts and allowed to make my choice as I saw fit for my spiritual realization. The minute I started to read I realized many of my questions being answered. Previously I could not get answers. May I add here I wish to become a disciple of the true parent chain. I must have and have always sought the Supreme Truth and I will never be satisfied with less.

As to my background, I was raised a Catholic but on reaching maturity and finding a place for myself in the world I soon fell away because it lacked something, I knew not what. As the years rolled by I read many of the existing religions, occidental and oriental, and always somehow there was a missing link in the chain. When I found Beas group I simply threw myself into it, not asking any questions but merely accepting it on faith. Later the doubts and questions arose, and as I have stated, answers were not forthcoming and I was expected to still accept everything on faith alone, since I have not been able to go within yet at the Tisra Til. As I said I am an intellect and my intellect must be satisfied as I feel the Supreme Father has given us the right of discrimination and free will. Therefore I am coming to you for initiation. I am already a vegetarian and the forbiddance of garlic and onions is acceptable to me. I will accept also your other requirements, however I must say in all

truth that Charan Singh has been a dear friend and brother and I shall reverently and with love in my heart leave him and ask the blessings of the Supreme Father Radhasoami upon this dear, cherished, beautiful soul and that some day he too will follow this humble being, to the Feet of the True Radhasoami Dayal, as is stated in the Sar Bachan.

As to your questions that you want answered, I am 54 years old or young. I am married but my husband has not as yet joined the R. S. Faith. However he has been on the diet for two months and I pray when the Master is ready he will be drawn into the fold.

Enclosed herewith is my application which I hope you will accept and find me worthy.

Hoping to receive a speedy reply, I am,

Sincerely and respectfully,
Y. G.

(385)

October 25, 1960

Mr. Sant Das Maheshwari,

Radhasoami. I have read with great interest and pleasure some of the books that you desire new initiates to be acquainted with. I have been on the diet as a vegetarian and was initiated by Charan Singh on April 8th, 1959. By the Grace and Mercy of my Most Exalted, Ever Merciful and Most Supreme Father, Radhasoami Dayal, I have been led to Agra, India, at Soami Bagh. I would like to ask you if I can be initiated into the Radhasoami Faith of the parent line. I have talked to Mr. Herbert McQuinn and his wife Florence, and they have answered all of my questions to my satisfaction except two. Of course, these do not concern my initiation, although I really would like to know the answers.

Question No. 1

When is one ready for initiation to a true Sant Sat Guru ?

Question No. 2

Is there a mark on one's forehead of a double T. T. ? I understand that the all Merciful Father has each one marked who is to be initiated. This is the way I understand when they say the "sheep" is sorted from the "goats". Is this true or false ?

If I am accepted for initiation, would it be possible to be initiated on November 26th at Mr. Herbert McQuinn's home ? He seemed very happy that I was so interested, but I just can't tell you in words how really happy I am in being one of the souls that has a chance to go to my true home, and reach Radhasoami Dayal. It is not possible to put my feelings into words.

I have given up the present master Sardar Charan Singh who initiated me, as I was led to believe that he was a true master and now I have found out that he is not. My goal is Radhasoami Dayal and the highest region where He abides, and nothing else will ever attract me so.

May the all Merciful Father bless you, and my prayers are that Radhasoami will manifest himself as a Sat Guru, according to His Way and His will. Radhasoami.

Affectionately.

H. V. L.

(386)

R. S.

Soami Bagh, Agra

7-11-1960

My dear brother Herbert,

Please initiate the following persons :—

× × × ×

Just to save postage, I am not writing to them separately. Please inform them that initiation has been sanctioned for them. H. V. L. wishes to be initiated on November 26. I had some difficulty in making out whether H. V. L. is a Miss or a Mrs. or a Mr. H. V. L. has asked two questions to which answers are given below :—

Q. 1 When is one ready for initiation ?

A. 1 When one fulfils the conditions for initiation.

Q. 2 Is there a mark on one's forehead of a double T. T. ?
I understand that all Merciful Father has each one marked who is to be initiated. This is the way I understand when they say the "sheep" is sorted from the "goats". Is this true or false ?

A. 2 There is certainly no such mark as T. T. on one's forehead. The ways of the Supreme Father or the Sant Sat Guru are known to Him alone. He knows whom to sort out and whom to discard. Only those Jivas come before Him, in whom the awakening of the spirit (Surat) has taken place. Vide page xvii of the "Introductory Note" to the Discourses on Radhasoami Faith by Maharaj Saheb. This point has further been elucidated in "Phelps Notes".

With hearty Radhasoami to you and sister Florence,

Your affectionately,
S. D. Maheshwari

(387)

R. S.

October 28, 1960

My dear brother,

I am ashamed of myself for not writing to you before now, and thank you for the books and Prashad you sent me. Hope you will forgive me. Now a question. You say, care should be taken not to perform Abhyas till $2\frac{1}{2}$ or 3 hours after taking food. Well, it is the custom here to lie down after the noon meal and I can't think of anything else when I get quiet. (1) Will it hurt me to repeat the Name while going to sleep at that time ? (2) Is it all right if I listen to the sound while lying down ? (3) I have acquired the habit of mentally looking at the Master's face while repeating the Name. Is that O. K. ? I can go on to the dream plane almost at will. But no matter how hard I try, I don't seem to be able to get any light. I still have those horrible sinking

spells. But everything on this plane is repulsive. So all I can do is to await the Father's pleasure. Hoping to hear from you in answer to the questions and with sincere Radhasoami blessings, I am,

Affectionately yours,
N. S. K.

P. S. I feel as though I am a stranger to everybody and everything and sometimes am dreadfully afraid of going insane. Is this the natural order of things. ?

(388)

R. S.

Soami Bagh, Agra
November 8, 1960

My dear brother,

Yours of October 28 to hand. (1) No, it will not hurt you to repeat the Holy Name RADHASOAMI, while going to sleep after the noon meal. Bhajan should not be performed just after meal. But Sumiran may be performed in any posture, even when lying down or while going to sleep after meals. (2) You may hear the sound while lying down, if it comes to you. (3) Yes, it is O. K. to mentally look at the Sant Sat Guru's face while repeating the Holy Name. These are good signs that you can mentally repeat the Holy Name and look at the S. S. G.'s face. Do not worry, if no light is seen.

Every body has to pay the toll of his Karams, which differ in their nature and character, from individual to individual. Exhaustion and eradication of Karams are essential. Purification of mind and spirit is a pre-requisite for spiritual progress. So, do not lose patience. Bear your troubles with reliance on the Grace, Mercy and Protection of the Supreme Father Radhasoami Dayal. Whatever is happening is with His Mauj and is fraught with your ultimate good.

With hearty Radhasoami,

Yours affectionately,
S. D. Maheshwari

(389)

R. S.

....., California.

October 30, 1960

My dear brother,

The Prashad arrived in excellent condition. Please accept my deepest gratitude and appreciation for this divine gift, a real gesture of His Grace and Mercy. Thank you in the name of our Supreme Father Radhasoami.

I have read about the blessed or sanctified water, Charnamrit, and would be grateful to learn how it may be obtained. Is it not advisable that every devoted Satsangi should use Charnamrit, as well as Prashad ?

In reading the books on the Faith, I have noted that no real progress can be made on the Path, without periodic personal contact with the Sant Sat Guru. On page 99, in Phelps' Notes, it is stated that "This association should be sought for at least once in each year for 15 or 20 days to enable a Satsangi to acquire food for inner rang and Shabd and to counteract the outward tendency derived from contact with the world and thus to enable him to make progress. If he does not do so but remains at a distance his progress will be neutralized by the poisonous effects of the world even though he performs practice. No substantial progress will be made."

And so, to travel the great distance between India and America poses as a handicap to a devoted Satsangi, who has limited financial means. What is your reaction to the idea of such a Satsangi locating, say, in Australia, where expenses of annual trips to India would be minimised ? Of course, through the Grace of the Supreme Father, one will make the right move at the right time, if such is indicated.

Again, my sincere gratitude for the gift of Prashad, and a hearty Radhasoami to you.

Yours affectionately,
F. N.

(390)

R. S.

Soami Bagh, Agra (India)
November 9, 1960

My dear brother,

Yours of October 30 to hand. I am shortly going to mail to you and other Satsangis one copy each of (1) Prem Patra Vol. I and (2) Last Discourse of Soamiji Maharaj and Letters of Soamiji Maharaj and Huzur Maharaj. If you send Bhet minimum of 6 Dollars on all or any of the seven occasions mentioned in the book of Correspondence Vol. I, Prashad will be sent to you each time, and if you request just in time, Charnamrit powder may also be put inside the parcel of Prashad, and you can prepare Charnamrit as directed. In the meanwhile you can obtain Prashad and Charnamrit from Mr. H. W. McQuinn.

“A man is not nearer to his Guru though he may be sitting physically by His side, if his mind is wandering with the current of his own thoughts, more particularly towards evil tendencies, whereas a man, who is thousands of miles away, is nearer to his Guru, if his thoughts remain attracted towards Him, and the link remains unbroken.” (para 213/5, B. J. M.’s Discourses)

जिनके पिया परदेस बसत हैं, लिख लिख भेजत पाती ।
मेरे पिया मो माहि बसत हैं, गुंज करूँ दिन राती ॥

Mírā Báí

Translation :—Those, whose beloved resides in a far off place, write and send letters. My beloved resides within my heart, I play, sing and hold communion day and night.

जो गुरु बसैं बनारसी, शिष्य समंदर तीर ।
एक पलक बिसरे नहीं, जो गुन होय शरीर ॥

Kabír Sáheb

Translation :—If the Guru resides in Varanasi and the disciple, though happens to be far off, beyond the seas, but never forgets Him for a moment, the Guru is always present with him.

लाख कोस साजन बसे, हिरदे रहे हुजूर ।
द्वारे पर दुरजन बसे, लाख कोस से दूर ॥

Kabír Sáheb

Translation :—A worthy devotee, although staying millions of miles away, is near to the Holy Feet, if his heart is imbued with the sweet memory of his beloved Sant Sat Guru. An unworthy person, although staying next door, is, in fact, farther than millions of miles away.

The idea is that those persons, who have become Satsangis only in name, and are so careless that they devote all their time to the world and its affairs, and months and years roll by and they never feel any desire for Satsang and Darshan of the Sant Sat Guru, will never be benefited. Hence, they should make it a rule, to spare at least a month or so in a year, for Satsang and Darshan. But in the case of those persons, who are sincere and true, but, inspite of their longing and efforts, are helpless due to certain unavoidable circumstances, this rule does not apply. They will never be forsaken and spiritual benefit due to them is almost assured. Soamiji Maharaj has said, "Have a desire and longing for Satsang all the time, and whenever it is possible, join and do attend."

So, what one has got to do is to nourish and strengthen the desire for having the Darshan of the S. S. G. and attending His Satsang. At proper time He, in His Grace and Mercy, will make it possible for him to do so. When the next S. S. G. manifests Himself, who knows, you may as well be able to visit India.

As for settling down in Australia, you must consult your family, relatives, friends and well-wishers. Having obtained their advice, weigh the pros and cons of this question and do as you deem fit and proper. Think twice before you embark upon a new plan.

With hearty Radhasoami,

Yours affectionately,
S. D. Maheshwari

(391)

Radhasoami,

October 31, 1960

Dear Sant Das Maheshwari,

In the letter (No. 376) I wrote to you two weeks ago, I
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asked that you might convey to me more information concerning the spiritual position, and teachers, who use Sat Nam and five Words in their Mantra. I also asked you to clarify the difference of explanation given in Phelps' Notes and Discourses on Radhasoami Faith of Maharaj Saheb, with that of the Sar Bachan. But right after I mailed the letter to you, I re-read the earlier portion of Correspondence with certain Americans, Vol. I, and then later on the whole of the Correspondence, and you have really answered these questions. Please forgive me for having taken up your valuable time in helping those who are in need of explanation.

But I am also slightly ashamed, because in your first letter (No. 368) to me, you had mentioned to me to read "Correspondence with certain Americans, Vol. I" and "Radhasoami Faith : History & Tenets", in the first instance. If I had only listened to your advice fully, my questions would have been answered completely. But what happened was that after I ordered these books from Mr. McQuinn, I noticed on the last page all of the books I could get, published by the Soami Bagh Satsang. So I ordered them all. I had only read half of Radhasoami Faith : History & Tenets, and Correspondence when the other books arrived. I was so excited, I started to read a little of each all at once. I couldn't favour any single one but was in love with them all. Three of them I had previously read, and found them enchanting.

All of these books are so wonderful, so informative and warm. They leave me elated, silent and contented. I immediately asked Mr. McQuinn for the initiation instruction. So this time I decided to go by your advice, and really read all the books required, before asking for initiation. I might mention here that you don't list Prem Patra and Discourses of Babuji Maharaj, so even though I have them, I haven't read them yet, not because I lack interest, but because I am so anxious to meet the requirements and get initiated. I will start Discourses of Babuji Maharaj and Prem Patra today, and can hardly wait. Do you know that I have been reading something like 10 to 15 hours a day for the past two weeks ? I simply cannot put these books down. The teachings have become my whole life.

A year ago, I came across some 'Beas' books on Satsang. Some of my friends were followers of Kirpal Singh, so I lived up to the teachings and diet, as best as I could, and last March I was initiated by Kirpal Singh. But at initiation, when I was not offered satisfactory explanation of the origin of the Sound Current, I pestered everyone till one of the members lent me her book, "Discourses on Radhasoami Faith" by Maharaj Saheb. I felt madly in love with it, and then obtained Phelps' Notes and Mat Prakash from one of the members here (of Kirpal Singh's group). For the first time I felt contented and started to really meditate. Then when I tried to locate these books to buy, nobody knew from whom I could get them and also somebody told me, they were 'out of print.' Believing these teachings to be in harmony with Kirpal Singh's, I enquired why we said five words, and why not just Radhasoami? Next I started to talk about the origin, and hardly anyone here seemed to know what in the world I was talking about, most of the people here haven't even read these books. So I began to put questions up to Kirpal Singh in connection with "Radhasoami". Upto this time I didn't realize there was any difference in these concepts. But the letter, I got back from Kirpal Singh, shows otherwise. I was so surprised to find this out.

It seems incredible to me that in such a short space of time, it was my good fortune to have stumbled on these afore mentioned three books, and to have met you through the mail, and to have become acquainted with the Radhasoami Satsang of Soami Bagh. I hope you will believe that I am truly sincere when I say that all my heart, mind and soul go completely with the Parent Satsang; and that already I am using "Radhasoami" in my Sumiran, and Babuji Maharaj's photo in my Dhyani; that I am in complete harmony and sympathy with the Soami Bagh stand in their interpretation of the original scriptures; that I believe "Radhasoami" is the true, real and Dhwanyátmak Name of the Supreme Being, and that true and complete salvation can be obtained by the practices of Surat Shabd Yoga only; that I have renounced all faiths, religions and masters, and that I have put all my confidence in and am now

following, Babuji Maharaj and all that He stands for; that I have read all the required books and I am a vegetarian and have eliminated fish, fowl, eggs and intoxicants from my diet. I have also met in person Mr. & Mrs. McQuinn and have written to them several times and I am fully satisfied with my new beliefs as established by the original Radhasoami Satsang, Soami Bagh, Agra, India, and so now may I please beg of you to be initiated into the Parent Radhasoami Faith (Satsang) at Soami Bagh, Agra, India ?

Mr. & Mrs. McQuinn are darling Satsangis. I loved the Prashad (candy balls and some yellow and brown kernels). Would you accept a Bhet of.....Dollars and send me some Prashád, Charnámrit, and a touch of Gulál (if you can spare it) ? Also with the remaining.....Dollars, could you send me a large picture, as large as you have, of Babuji Maharaj - Allahabd 1925 ? If you can't, or if you don't have another one very similar with the eyes forward, keep it for Bhet.

With hearty Radhasoami,

Affectionately,
Mrs. G. S.

(392)

Radhasoami

San Marcos, Calif.,
November 7, 1960

Dear Beloved Sant Das,

I wish to acknowledge your welcome letter of October 31st with enclosures.

Have you received a copy of the pamphlet "Truth Unveiled" by Radha Krishna Khanna, dated August 8, 1960 ? If you have not received a copy, kindly advise and I will send you the one that has been sent to me. It is full of distortions, and I believe, will stimulate many disciples to investigate and purchase more of our Soami Bagh Holy Books. When Mrs. G. S. desired to purchase a copy of Mat Prakash she was told by one of Kirpal

Singh's group that they were out of print and could not be obtained. Now, however, this has been corrected by Mrs. G. S. among the folks at Santa Barbara, Calif., and inquiries regarding the list of books are being received here.

I have sent initiation papers to.....If possible, I think that each applicant for initiation would appreciate receiving words direct from you after they have been sanctioned. I had stressed both to.....and.....that they would hear from you. However, I have explained to them (No. 386) and believe they will understand. SanJose, Calif., is about 500 miles from our place, situated about 70 miles south of San Francisco, which is a bit far to expect these retired school teachers to come here. However, Mrs.....has stated that she plans to come to visit us later when she comes south.

We admire the patience and clarity you have shown in answering such letters as that of Mrs. G. S.'s (Nos. 376 and 377). She has a very active mind.

Florence joins me in sending our most sincere Radhasoami to you all.

Affectionately,
Herbert.

(393)

R. S.

Soami Bagh, Agra
November 14, 1960

My dear brother Herbert,

Yours of the 7th to hand. In future I shall send word direct to each and every applicant for initiation. Please tell everyone to send his application type-written so that correct spellings of names and addresses may be noted. Furthermore, everyone should prefix the name with Mr. or Mrs. or Miss so that no mistake is committed in my reply. Not being familiar with the names of the Westerners, I often feel difficulty in addressing correctly. The applicants may also state how far

they are from San Marcos, i. e., whether they can conveniently come to your place for initiation or not.

I am enclosing two letters which please return to me after perusing, with your comments, if any. I cannot make out whether the writer is a Miss or Mr. or Mrs. The letter not being type-written, it is difficult to arrive at the correct spellings. Please tell the writer that we are not at all interested in the scheme of developing a residence for the members, nor any member or follower of Soami Bagh Agra Satsang would ever associate himself with such schemes or any other activities of this nature. The writer seems to be very confused. If she is interested in the salvation of her soul, she should read and study our books. Ours is a purely religious institution. We take little interest in other activities. We are concerned with our own salvation. We do not like to poke our nose into the affairs of other people. You may add whatever you think proper.

No, I have not received a copy of the pamphlet "Truth Unveiled" by Radha Krishna Khanna.

With hearty Radhasoami,

Yours affectionately,
S. D. Maheshwari

(394)

Radhasoami,

November 22, 1960

Dear brother Maheshwari,

Let me begin by telling you how thrilled I am to be truly a disciple of Radhasoami Babuji Maharaj. I am so grateful, and I feel so honoured.

The day I read the instructions, sent to me by Mr. & Mrs. McQuinn, was Thursday morning, November 17, 1960. The entire day was beautiful in every respect. It seemed the whole day was filled with blessings. I shall always treasure November 17, and each year I shall celebrate it in honour of this initiation occasion.

I received both of your letters, the one (No. 377) in which you so kindly and completely answered my two questions, and the last one, telling me of my initiation (No. 391) being sanctioned, ect. I really appreciate your making additional comments in connection with 'initiation' in your letter, and I am so happy, you are sending me Prashad, Charnamrit and Gulal. How wonderful of you.

I hope to see brother Herbert and sister Florence this week sometime, when we can go over the instructions etc. I am hoping I can see them on Thanksgiving day, for I have so much to be thankful for.

Following this letter, shortly, I will write another letter, in which I will ask some more questions pertaining to the study of Radhasoami Faith. But right now I am satisfied, and feel like writing only about what I have.

In the future, I shall attempt to type my letters; I realize it must be difficult and taxing to read so many different pens.

With hearty Radhasoami and much love,

Mrs. G. S.

(395)

Radhasoami,

November 21, 1960

Blessed one,

I have received the initiation instructions (No. 385) and was initiated on November 16th, 1960. I seem to derive much peace and contentment from Babuji Maharaj's picture. I had the good fortune of being in the presence of Mr. & Mrs. McQuinn, in which three of us new initiates went together to their lovely home. We enjoyed a very wonderful day. They are most gracious hosts. It is with utmost sincerity that I pray to Radhasoami Dayal that He will bestow on us greater love. I pray so humbly to be a worthy disciple of Babuji Maharaj and I lay my all at His Holy Feet.

In all humility I ask you. Do you have some special points as to how to hold the mind steady? It is a royal battle. Sometimes it is easy, again it (mind) wants to wander. My associations at work have a great deal to do with it, but this is a task of great importance.

I humbly pray to Radhasoami that the manifestation of the true Sant Sat Guru may take place soon. May it be according to His Holy way and His Holy will. I would like to ask permission to come to Soami Bagh, Agra, India, if I could only be allowed to sit at His Holy Feet. May the Grace and Mercy, Protection and Divine Guidance, be given to me from Radhasoami, the Supreme Creator of my soul.

Is this right in Radhasoami Satsang at Soami Bagh Agra to try to shed some light to another person of Beas group?

With great love and all humility and a hearty Radhasoami to you,

Yours affectionately,
H. V. L.

(396)

R. S.

Soami Bagh, Agra
November 29, 1960

My dear sister,

Your of November 21 to hand.....

If anybody, be he of Beas group or otherwise, comes to you to seek true Parmarth, and when you find him to be a true seeker, you may certainly help him by explaining the principles of the Radhasoami Faith, and giving him some books to read and study. But it is not advisable to go out of your way to tell the followers of Beas group or any other people about the Radhasoami Faith. Please read carefully "Letters of Babuji Maharaj" in the book, "Radhasoami Faith : History & Tenets". Take care of your own soul first. Leave the rest to the Mauj of the Supreme Father Radhasoami Dayal. Keep yourself in touch

with Mr. & Mrs. H. W. McQuinn. You will derive much benefit from their association.

You may devote as much time as you can to the Parmarthi pursuits, viz., reading and studying of the holy books, Sumiran, Dhyan and Bhajan, and the company of true Parmarthis. But do not neglect your legitimate worldly affairs and engagements. Attend to them also, as best as you can, and as much as is required of you. Both should go hand in hand. Proceed slowly on your new path. Rely on His Grace, Mercy, Protection, Guidance and Mauj.

With hearty Radhasoami,

Yours affectionately,
S. D. Maheshwari

(397)

November 16, 1960.

Dear Mr. Maheshwari,

I am herewith asking for authorization to be initiated into the Parent Radhasoami Faith Satsang at Soami Bagh, Agra, India.

In January 1960, I became acquainted with this Faith as represented by Kirpal Singh, have read the literature, and have attended Satsang of this group, and have finally asked for initiation. But just as I was being notified that initiation was granted and could be given by the American representative, I was, through a Satsangi and initiate of Kirpal Singh, made aware of the Parent Faith at Agra, and the various discrepancies between this parent Faith and the so-called "Beas group" as represented by Kirpal Singh and Charan Singh. I was given the book "Correspondence with certain Americans", which gave me quite a jolt, so much so, that I wrote to Herbert McQuinn, and ordered from him the following books.....After reading and thoroughly studying these Holy Books, I visited Herbert and Florence McQuinn and together with my wife - who will soon follow me in applying for initiation—spent a wonderful day at their home, discussing many vital points concerning the Faith. I also received

from Herbert the "Instructions for persons desirous of receiving initiation".

After analysing and clarifying the salient points, I am now able to say that I comply with conditions No. 1 and 2, a and b. As to No. 3, I have nothing to renounce, as my religious affiliation with the Roman Catholic church has always been quite superficial, and I have cancelled my initiation by Kirpal Singh as a result of my new insight into the 'true state of affairs', so to speak.

My Isht is Radhasoami Dayal.

As to No. 4, I have never been much of a meat-eater, nor inclined towards intoxicating drinks. Since February 1960, both, my wife and I, live on a strict vegetarian diet without alcohol, onions and garlic. We enjoy it very much, and do not consider it a sacrifice in any way. (vide No. 78, page 245, Vol. I)

Hopefully awaiting your reply, I am,
with hearty Radhasoami,

Sincerely yours,
W. M.

(398)

R. S.

San Marcos, Calif.,
November 17, 1960.

Dear Beloved Sant Das,

We were overjoyed yesterday when mail brought the copy of "Prem Patra Vol. I," "Last Discourse of Soamiji Maharaj and Letters of Soamiji Maharaj and Huzur Maharaj" and copy of letter from John de Verrier with your exhaustive answer (Nos. 399 and 400). Verily your reply is a master piece and comes to us very timely, as the tempest stirred up by "Truth Unveiled" (Appendix A) is causing many folks to want to know what it is all about. As yet we haven't found anyone who has taken "Truth Unveiled" seriously, as it is being gradually recognised

that the One Name "Radhasoami Dayal" is the True Name of the Supreme Creator and has been departed from by the seceders. It is also timely, as we expect to have some Beas satsangis visit us this coming Saturday, November 19th. One of these was at Beas several months in 1957 and Florence met him the day that she arrived and he was leaving Beas to return to the U. S. I have also met him at one of the California Beas satsangs back in 1957. May Radhasoami Dayal grant us His guidance and wisdom to be able to point out the Truth to all who are seeking.

The brochure "Last Discourse of Soamiji Maharaj and Letters of Soamiji Maharaj and Huzur Maharaj" is also coming at just the right time, specially the authentic translation of Bachan No. 14 where Soamiji Maharaj addresses Pratap Singh. We trust that you will see fit to grant us a copy of any and all further communications you carry on with de Verrier on this subject or any others. We relish any and all information which you have the wisdom of uncovering or pointing out as it looks as though, as we say, "the chips are down" and "no holds are to be barred" in the revealing of the Truth on these matters. You have performed a wonderful service in lifting the torch of Truth to save unsuspecting Jivas from being 'taken in' and misled.

Have only had time to glance thru the copy of "Prem Patra" and am enthusiastic at the style, size of print, etc., etc. We are anticipating a great treat when we read it together. We feel guilty in having you send it to us via 'air mail, registered post.' When we send our next Bhet, we anticipate to be able to take care of this additional expense and additional for general potsage which must be a great burden to you.

Florence and I send our sincerest Radhasoami to you all.

Affectionately,
Herbert and Florence

(399)

R. S.

....., Massachusetts, U. S. A.
October 27, 1961.

Dear Brother Sant Das,

I am in receipt of your letter of September 7, 1960. I hope

that one day I might be able to return the kindness and thoughtfulness, which you have given to Satsangis in the West, who desperately are trying to keep their heads above water. If it was not for all the literature you have prepared for us, this moment of interregnum, for those who have never met in person Babuji Maharaj, would be a period of despair. Whenever doubts and misgivings occur in the mind, these wonderful books are here to refresh us with the truth in its entire simplicity. If I could only express how wonderful I have found the Discourses of Babuji Maharaj ! This teaching in comparison with all one hears or reads about, is so pure, logical, and untainted with mental manipulations, as is so common today, that everyday, I am simply amazed at its depth and beauty. How grateful I am to have been found worthy of even hearing about this Faith !

In my last letter, I hinted about the return of Mr. Fisher, along with his illness which followed his return. Information received second-hand is often deceptive. I prefer to withdraw all comments concerning his possible illness upon his return, for I saw him a few weeks later as a transformed person. Arrangements were made ahead that he, M. R., W. S., A. L. and myself should meet at my apartment for a couple of hours, whereby Mr. Fisher would tell us of his trip. He arrived youthful looking, healthy, strong, joyful and carrying with him a spiritual charge which was noticed by all. He spoke, almost incessantly for four hours, without the least tiresomeness, and words flowed from him like a source, ever plentiful. His description of what he saw, felt and heard, left us practically in tears with joy. It was as though we had been with him. Truly, Mr. Fisher is a changed person, which shows the great blessings which await all those who go to Soami Bagh, Agra.

It has flashed in my mind the importance of passing a few days in India next summer, to acquaint myself with Soami Bagh, benefit from Satsang, and to have a greater understanding of the teachings. I strongly feel that I have a need for a stronger bond between my own mind and Soami Bagh to cultivate greater love for our most dear Babuji Maharaj. I have started several months ago to self-teach myself Hindi. Thus far, I am almost capable

of pronouncing the words as I see them. It would be my desire to be capable by next summer to have built sufficient vocabulary to attempt the reading of the Holy Books in Hindi, which would be of highest importance. At a later stage of learning, I may search out an Indian who might help me with grammar and phraseology. I would be very grateful, if you might write the individual letters of the alphabet as it might be done under normal writing procedure. This would allow me to learn to write Hindi legibly. I would plan a total absence from Boston of about one month, spend two days in Europe each way to please my family, and spend the remaining time in India. In the absence of a manifest Sant Sat Guru, I would like to take the opportunity to witness with my own eyes the condition of the dissenting groups, namely, Ruhani Satsang and Beas, and to be able to assert once and for all the difference which exists in the way of life and outward conduct of the various groups. To have full faith and devotion in one direction, one must have all doubts eradicated to the fulness of one's satisfaction. I am open to your suggestions concerning the time (June to September) you would recommend that I might benefit the most from this long trip, in view of Bhandaras, weather conditions, etc.,

Thank you for reminding us that Bhet for Huzur Maharaj's Bhandara was overlooked. In view of this, and in view of the extra donation made on your part, (vide No. 356), I shall have an International Money Order for the sum of fifteen dollars sent to cover Bhet from both myself and Wava Sanderson. Of these fifteen dollars, eleven dollars should be given for 'Bhet, and the remaining four dollars will reimburse you for the extra donations at Guru Purnima and three Bhandaras. At any future time, should the money exchange vary, which would affect the convenience on your part to submit donation, please inform us of the same and the suggested increments of payment.

A few questions have occurred to me in my reading, which you may clarify :—

(a) We speak of ascending from the Sixth Chakra through the third Til to Sahas-dal-kanwal. Why are the regions of **ॐ** AND omitted? Are they not of higher spirituality than the

earth ? Although they may be of little or no value to a devotee, is it not inevitable to pass through all regions located above Pind ? If I recall, Kirpal Singh spoke of three regions (un-named) through which a disciple would pass prior to meeting the radiant form, the sun, the moon and the stars ? Are these the अंड AND regions, or possibly regions of Pind above the Antah-karan Ghát ? If the अंड AND regions are passed over, could not similarly the three lowest regions of Sat Desh be omitted in one's passage to Radhasoami Dham ?

(b) I have heard claims of persons (non-satsangis) who have had, at certain times, access in their meditation to regions which are supposedly much higher than Pind, and whose visions correspond with the description given in the Holy Books. These persons have, however, no true spiritual inclinations and are still immersed in desires of this world, etc., hence they show no spiritual transformation. I fail to understand, in the light of our pristine teaching, how such ascension is possible, when it takes place without the corresponding spiritual cleansing of the mind and spirit. How are their existence explained ? Certainly, it is common enough to hear of many persons, meditating on the third Til, to have experiences of varied character (such as letters of D. K. reveal). Are we to assume that such experiences do actually take place on a low plane, and that such visions are but image-reproduction of deities "to be found in higher regions ? Is it possible for a person to have experiences of several planes above his own normal level of habitation ? It would seem to me that one can only go up one rung of the ladder at a time, and that perceptions, during meditation, of only the next higher rung is possible. Is this true ? If one's consciousness may be lifted to several planes above this one, how does one explain the retention of consciousness in those planes without the corresponding purification ? Would this not contradict the story of Takht Bái, given at page 249, Correspondence Vol. I ? I am sure, nevertheless, that without the True Sant Sat Guru, such experiences have no spiritual significance, which seems to be the case from my observation of these persons.

(c) I have in front of me a copy of "Truth Unveiled"

(Appendix A) written by Rádhá Krishna Khanná, with whom you have had correspondence, and whose manuscript, dated August 1960, you have by now undoubtedly read. Such writings, possibly palatable and even expected in public courts of law, are quite revolting and come under the general topic head, 'filthy politics'. One cannot help sensing within this disjointed and uncontinuous manuscript moments of uncontrolled anger on the part of the writer, coupled with callous and spiteful language, which is all quite inappropriate for one writing on supposed spiritual topics. His arguments show on many points overturning of facts to fit his cause, and ignorance of tenets of Radhasoami Faith. Nevertheless, his manuscript has posed several questions for which I ask elucidation: (1) Soamiji Maharaj's recorded last statement—'My path was the path of Satnam and Anami Nam'—demands elucidation. Does this refer to the path of Satnam disclosed to the majority, and to Anámí Nám (Supreme Name) Radhasoami disclosed only to a few? The following statement, "The Radhasoami Faith is of Saligram's making, but let it also continue", also calls this question to mind: Was Radhasoami Name given out publicly for the first time under Huzur Maharaj's regime? Would you explain this last statement completely? It would seem to imply that the path to Satnam was also to flourish. Is this correct? How did the Satsangis, initiated under Soamiji Maharaj's time to the highest name of Satnam, ever reconcile themselves at a later date when the teaching of Radhasoami Dham was disclosed? I have always failed to understand how Baba Jaimal Singh, supposedly initiated as a Satnami, for example, was allowed into Huzur Maharaj's and Maharaj Saheb's Satsang without his realizing that a higher teaching was being taught? Was he at a later date ever re-initiated into the Radhasoami teaching, if such was necessary? If not, how could he be allowed to initiate persons (to Satnam) when the authority, which had granted him such permission, was teaching Radhasoami Nam and not Satnam? (2) How many others, besides the three persons mentioned in the Correspondence Vol. I, page 255, and among whom Baba Jaimal Singh, and of course the to-be Sant Sat Gurus (and I suppose the members of the Council) had been given authority to

initiate whom they pleased ? Why should such authority be given when it is mentioned in the History & Tenets that when an applicant was unable to come to Agra, or to the place of residence of the Sant Sat Guru, a printed leaflet would be sent to convey initiation instruction ? This leaflet dates back, if I recall, to Huzur Maharaj's regime. (3) Within the manuscript of Mr. Khanna (and also inserted within the new Ruhani Publication, by Kirpal Singh, 'Baba Jaimal Singh : his life and teaching', worth reading !!!) is attached a supposed letter from uncle Pratap Singh, dated August 4, 1902, in which Baba Jaimal Singh is invited to be a member of the Council upon its founding. This contradicts your statement in the Correspondence Vol. I, page 194, stating that Baba Jaimal Singh was never invited for membership into the Council. Has this letter been invented ? Is there any record of such a letter in the Agra files ? Within this same letter is listed ten members upon whom the Satsangat was to vote and elect. This further contradicts the statement in History & Tenets stating that twentyeight members were suggested for the posts, and of this number the first ten receiving the highest votes would form the Council. Would you explain these apparent contradictions ? (4) Lastly, the address of Partap Singh to Baba Jaimal Singh as : 'Beloved of the Satguru, purified by Shabd, pure of face and intellect' strikes an unusual note for one not taken seriously. Have you any comment ?

(d) Both in the Correspondence Vol. I and Phelps' Notes, there is mention of the Satguru sleeping. What is meant by sleep in this instance ? Certainly it cannot refer to falling into an unconscious state. May I presume that sleep in this case refers to those times when the Satguru withdraws to the regions of Sat Desh ?

I am sorry to ask so many questions, all at once, which will result in loss of time and energy on your part. I am already greatly indebted to your generosity. I want earnestly to wish yourself and your family the richest blessings of Radhasoami Babuji Maharaj, and a heartiest Radhasoami.

Affectionately yours,
John de Verrier

P. S. In the course of my future visit to Soami Bagh, I would be much interested in making tape recording of the Satsang, the chanting, etc. Would there be any objection to this? I have an excellent tape recorder which I could bring with me. Would you inform me of the voltage and cycling of your electric current? It would be preferable in terms of weight and inconvenience not to have to take such a bulky equipment with me. I thought of the possibility of making arrangements in India to hire equipment from the recording companies, for example, which might make matters easier. Are there, to your knowledge, facilities to hire such equipment? I would also like to take colour slides, and possibly make a film of Soami Bagh to show to the American Satsangis the exterior appearance of this wonderful place. Radhasoami.

(400)

R. S.

Soami Bagh, Agra
November 7, 1960

My dear brother John de Verrier,

Yours of October 27 to hand. May I be permitted to reproduce a sentence from your letter, "If it was not for all the literature you have prepared for us, this moment of interregnum, for those, who have never met in person Babuji Maharaj, would be a period of despair." You have really voiced the feelings and sentiments of even those Satsangis, who have had Darshan of Babuji Maharaj. It would not be inappropriate to give below the translation of the last paragraph of Chapter No. 4, Jeewan Charitra (Biography of) Babuji Maharaj, Part 3.

But He (Babuji Maharaj) was graciously pleased to see to it that some solace and balm may be made available to Satsangis in their despair and anxiety which were inevitably to come over them after His (B. J. M.'s) departure. Invisible help, no doubt, He would continue to render, but for external help also, He has left wherewithal in a way. Printing of His Discourses in 3 volumes, and His Biography, also in 3 volumes, after He had graciously listened to those books which were read over to Him and approved,

.....and so on, are the occurrences of only yesterday, which were impossible without His Mauj, grace and blessing.

During these 11 years of interregnum, 18 books (7 in English, 10 in Hindi and 1 in Gujrati) have been brought out, which have been greatly appreciated and welcomed by the Satsangis.

I am shortly going to mail to you and other Satsangis one copy each of "Prem Patra Vol. I" and "Last Discourse of Soamiji Maharaj and Letters of Soamiji Maharaj and Huzur Maharaj."

Your efforts to learn Hindi are really commendable. I would strongly advise you not to entangle yourself in rules of grammar. You should learn Hindi by the direct method. Pick up words, phrases and sentences and learn them. In due course of time you would automatically come to know grammar and phraseology.

June is the hottest month in India. July and August are the months of the rainy season. October is the best month for visiting India. However, we shall talk over the matter when the time comes.

With reference to your inquiries in connection with tape recording, I give you the following details :—

1. The current here is A. C.
2. The voltage is 220.
3. The cycling is 50.

Arrangements for recording could be made here also, but in that case, I must know the make and model of your recording machine along with its speeds that fit in your machine. Please let me have this information so that there be no mistake in choosing the spool.

Answer to your question No. (a)

The three regions of अंड AND have been spoken of as the negative strata below Sahas-dal-kanwal. (page 167, Discourses on Radhasoami Faith by Maharaj Saheb).

Dukh (pain) made its appearance in three lower regions of Brahmand or in the regions of अंड AND where Gunas assumed their form. (Paragraph No. 674, B. J. M.'s Discourses).

The three lower regions, अंड AND, are intimately connected with Pind Desh (6 Chakras or centres). The spirits in these regions have, therefore, to come down often to Pind Desh, and are subject to the cycle of Chaurasi (84). (Paragraph No. 675, B. J. M.'s Discourses, and also No. 673)

The three lower spheres of Brahmand, being highly charged with the tendency of descent, are not fit for the Chaitanya Samadhi (conscious absorption) referred to. The sphere of Jyoti (Sahas-dal-kanwal) is comparatively much more stable. (page 208, Discourses on Radhasoami Faith by Maharaj Saheb).

The three lowest spheres of Brahmand, viz., those of Vishnu, Brahmá and Mahádeo, अंड AND, like their reflex images in the navel, the reproductive organ and the rectum, are mainly engaged in the proper maintenance of the material portion, so to say, of lower Brahmand. It would, therefore, appear that these are concerned directly or indirectly, only with the preservation, regeneration and elimination of effete matter, which hinders the first two processes. (pages 209-210, Discourses on Radhasoami Faith by Maharaj Saheb).

From the above quotations, it would be abundantly clear that a devotee of the Radhasoami Faith is not required to make any of the regions of अंड AND as his halting place. These regions are of little importance to him. The spirituality of these regions is almost of the same nature and character as that of the earth, in as much as, both अंड AND and पिंड PIND are subject to Chaurasi and death.

In the course of ascent, spirit does pass through the regions of अंड AND, but these regions are passed over in the sense that none of them is made a halting place. The new-comer, on initiation into the spiritual practices, is instructed to take Sahas-dal-kanwal) as the starting point. Please read in this connection Bachan 15, Part 1, Sar Bachan Prose. But none of the regions of Sat Desh or Dayal Desh is omitted. At the time of initiation, you were asked to memorize the details of the heavenly spheres. Do you remember all? Refresh your memory by seeing the initiation papers again. You may show this letter to

Mr.....He will give you the papers. Read these carefully and see if any of the regions of Sat Desh or Dayal Desh is omitted. Please return the papers to him then and there. Do not take them to your home.

We human beings located on this earth, see and talk about the sun, the moon and the stars on the high firmament. It is easy to speak about the sun, the moon and the stars. But the question arises, which sun, which moon, which stars. It is written in the holy books of our Faith that there are several suns, one above the other. One can talk and talk about such things just to impress the simple minded people of one's importance. But it is quite another thing if the speaker has penetrated any of the Chakras of Pind and secured access to any of the higher regions of Brahmand, not to speak of Sat Desh. Please find out if there is any such thing as un-named regions mentioned in any of the writings of Soamiji Maharaj.

Please read last paragraph on page 441 right upto the end of the first paragraph on page 442, and also lines 11 to 13 on page 444, Correspondence Vol. I.

Answer to your question No. (b)

What we see, read, talk and think in the wakeful condition of our existence, generally appear in our dreams. Just as no reliance is to be placed on what one sees in dream, similarly no importance or significance should be attached to the claims of certian persons (non-satsangis) that they had access to higher regions. Remember it, once and for all, that to secure access to higher regions is not a joke. Read lines 13 - 20, page 249 of Correspondence Vol. I. What to say of higher regions, even if one's inner eye is opened, i. e., one gets through the third Til, it would certainly be a very great achievement. Read paragraph No. (3) on page 250 of Correspondence Vol. I. As for Satsangis, read paragraph (4) on the same page. You yourself say in your letter that those persons have, however, no spiritual inclinations, are immersed in desires of this world and show no spiritual transformation. If such is the case, well, why do you pay attention to those people, and why do you waste your time in listening to what they say ? Without attaining purification of

mind and spirit, ascension to higher regions is absolutely impossible. Read carefully paragraph No. 700, page 331, B. J. M.'s Discourses. The period of four lives is meant for this purification. Ascension will take place only in a moment. It is the process of purification which takes time. Ultimately, every tiny cell of our body will be transformed, even the marrow in the bones. Radhasoami Dayal makes us undergo this process of purification gradually and slowly, i. e., only as much at a time as we can bear. Gifted souls can accomplish this process of purification in 3 or 2 lives or even in 1 life. Maharaj Saheb completed in a few years what we do or will do in four lives. Before coming to Huzur Maharaj's Feet, Maharaj Saheb used to spend hours and hours in gymnasium, and used to consume a large quantity of milk, butter, almonds, etc., etc., every day. He was an athlete, a wrestler, a stout and a hefty person. Even the police officials were afraid of him. Such was Maharaj Saheb. But on receiving initiation from Huzur Maharaj and joining His Satsang, he was completely changed in a few years. He was reduced to a mere skeleton. His diet was reduced to only a cup of tea and a little quantity of खिचड़ी Khichri. All associates, acquaintances and friends became strangers. All former pleasures and enjoyments were given up in a moment. Please read pp. viii – xii, Introductory Note to "Discourses on Radhasoami Faith." We will all have to do this, rather, Radhasoami Dayal will get it done by us; and unless this is done, there can be no ascension or any progress. Delay is due to our mind's reluctance and resistance to undergo the process of purification. It runs away from the Satsang where purification and correction of mind and spirit are going on, and gladly joins a society or Sangat where the pleasures of mind are available or where no pressure of any kind is brought to bear on the mind. Mind is a pleasure seeker. See paragraphs Nos. 336, 470 and 471, B. J. M.'s Discourses. Who is this D. K., whose letters you have referred to in this connection? You rightly refer to the story of Takht Bâi given at pp. 249-250, Correspondence Vol. I. Of course, in it there is no question of her being lifted to any one plane only, or to several planes above this one, but it is very well illustrated and explained what would

actually happen, if spirit is elevated without attaining purification of mind and spirit.

Answer to your question No. (c)

I have not seen Radha Krishna Khanna's pamphlet "Truth Unveiled" and the manuscript, dated August 1960. I shall give you fuller answers and explanations of the various points and questions raised by you only when I have read these pamphlets and papers. At present, it would suffice to say that the translation supplied to you is a distorted one. You will notice the difference when you read Soami Bagh's new publication, "Last Discourse of Soamiji Maharaj and Letters of Soamiji Maharaj and Huzur Maharaj". The two words (1) was and (2) and are the key notes of the sentence, "My path was the path of Satnam and Anami." Had it been "My path is the path of Satnam Anami", its meaning would have, of course, been different. In the end I give below a few questions for stimulating investigation. Please try to find out answers to these questions.

1. What is Radhasoami Mat or Radhasoami Faith or Radhasoami Religion or Radhasoami Satsang ?
2. Radhasoami Religion must be that religion in which is taught that (1) *RADHASOAMI* is the true name of the Most Supreme Being and that (2) *RADHASOAMI DHÁM OR PAD* is the highest region. Do you agree with it or not ? If not, please give your own definition quoting from Soamiji Maharaj's sayings.
3. Which of the spellings "Radhasoami" and "Radha Swami" is correct ?
4. Is not Satnam two stages below *Radhasoami Pad* ?
5. Is Satnam the highest region or name ?
6. If so, please give the names of the five regions below Satnam so as to complete the series of the six centres of the purely spiritual division.
7. Is there not a Soami Bagh publication in Hindi in which are given (1) Letters of Soamiji Maharaj addressed

to Huzur Maharaj and (2) the last discourse of Soamiji Maharaj, just before His departure ?

8. Is not that book the source from which the Beas or Ruhani Satsang or any other dissident group has taken and translated the last discourse of Soamiji Maharaj ? If not, what is their source ?
9. Is not "My path was the path of Satnam and Anami" Bachan No. 14 of the above mentioned Soami Bagh publication ? For your elucidation, true and faithful translation of No. 14 is given below :—
Addressing Lala Pratap Singh, Soamiji Maharaj observed, "The Faith I had expounded, was that of Sat Nam and Anami. Radhasoami Faith has been introduced by Salig Ram (Huzur Maharaj). You should let it continue. Satsang must go on. Satsang shall make greater strides in future."
10. Do you notice that this Bachan was addressed to Lala Pratap Singh by Soamij Maharaj of His own accord ?
11. Can you tell if there is any significance of its being addressed to Lala Pratap Singh ? If not, I shall disclose it in my next note when I have read Rádhá Krishna Khanná's pamphlet.
12. Under whose auspices Satsang made greater strides ? Huzur Maharaj and His successors or Jaimal Singh and his successors ?
13. What had uncle Pratap Singh said in this regard ?
14. Had uncle Pratap Singh ever said that Satsang made greater strides as prophesied by Soamiji Maharaj, in the times of Jaimal Singh and Sawan Singh ? Please produce evidence in support of your answer.
15. Had not uncle Pratap Singh said in his Hindi book, "Jeewan Charitra (Biography of) Soamji Maharaj" that that ordainment of Soamiji Maharaj was seen to have fructified in the time of Huzur Maharaj ? Vide para 5, page 191, Correspondence Vol. I.
16. Then who was the real successor of Soamiji Maharaj ? Huzur Maharaj or Baba Jaimal Singh ?

17. Do you notice that there are clear and unambiguous sanction, authorization and blessings of Soamiji Maharaj for Huzur Maharaj's Satsang, when Soamiji Maharaj says to uncle Pratap Singh, "You should let it continue" ?
18. Are there any sanction, authorization and blessings of Soamiji Maharaj for Baba Jaimal Singh's Satsang ? If so please produce them.
19. Do you know that Bachan No. 13 of Soamiji Maharaj's Last Discourse is :—
Then Sudarshan Singh enquired as to whom one should refer his Parmarthi queries. Thereupon Soamiji Maharaj replied, "Whosoever has anything to ask, must refer it to Salig Ram (Huzur Maharaj)."
20. Do you know that Sudarshan Singh was the youngest son of uncle Pratap Singh who has been referred to as "Seth Saheb" in Harvey's correspondence ?
21. Is not Bachan No. 13, quoted above, another indication of Huzur Maharaj's being the true and real successor of Soamiji Maharaj ?
22. Can you produce any such indication given by Soamiji Maharaj in respect of Baba Jaimal Singh ?
23. Do you know that there are 19 Bachans or paragraphs in the "Last Discourse of Soamiji Maharaj" ?
24. Do you know that the following names occur in these 19 paragraphs or Bachans of Soamiji Maharaj's Last Discourse ?
Chandra Sen, Pratap Singh, Bhara Singh, Jagannath Khatri, Rai Salig Ram (Huzur Maharaj), Radhaji Maharaj, Chhoti Mata Ji, Shibbo Ji, Bukki Ji, Vishno Ji, Sanmukh Das, Bimal Das, Riddhi Bibi and Sudarshan Singh.
25. Does Baba Jaimal Singh's name appear anywhere in the Last Discourse of Soamiji Maharaj ? If not, why not ?
26. Was not Baba Jaimal Singh a Sadhu ?
27. Do you know that in para 7 of the Last Discourse, Soamiji Maharaj had appointed Sanmukh Das as the

Mahant (leader) of all Sadhus, i. e., He had appointed Sanmukh Das and Bimal Das as officers-in-charge of Sadhus ? Do you further know that in the same Bachan Soamiji Maharaj had commanded them to stay in the garden (Soami Bagh) ?

28. Why did not Soamiji Maharaj appoint Jaimal Singh as the Mahant (leader) or officer-in-charge of the Sadhus ?
29. Why did Soamiji Maharaj not command Jaimal Singh to stay in the garden (Soami Bagh) laid by Soamiji Maharaj Himself ?
30. In view of No. 27 above, did not Jaimal Singh become subordinate to Sanmukh Das and Bimal Das like all other Sadhus ? And why did Jaimal Singh not permanently stay in Soami Bagh like other Sadhus ? Why did he go away to the Punjab ?
31. Had not uncle Pratap Singh written in his Hindi book, "Jeewan Charitra Soamiji Maharaj" that a number of Sadhus resided in Soami Bagh in those days ?
32. Do you know that in Bachan or para 7 of the Last Discourse, Soamiji Maharaj had graciously said, "And the owner of the garden shall be Partápá" ?
(Partápá means uncle Partáp Singh)
33. Do you know that uncle Partáp Singh handed over the garden to Huzur Maharaj and Maharaj Saheb and then to the Central Administrative Council and the Trust established by Maharaj Saheb ?
34. If Baba Jaimal Singh was the true successor of Soamiji Maharaj, and if uncle Pratap Singh knew this fact, then why did uncle Pratap Singh not hand over the garden to Baba Jaimal Singh or Sardar Sawan Singh ?
35. Do you know that Sudarshan Singh Seth alias Seth Saheb, the youngest son of uncle Pratap Singh, had offered all his earnings and belongings (cash, jewellery, house property, etc., etc., valued at several lakhs of rupees) as Bhet to Babuji Maharaj and His Council and the Trust ?

36. Why did he not offer the same to Sardar Sawan Singh, if the latter was a true successor of Soamiji Maharaj ?
37. Do you know that in Bachan or para (1) of the Last Discourse, Soamiji Maharaj said to one Chandra Sen, "Your Bhakti (devotion) has now reached completion" ?
38. What is the meaning of Bhakti (devotion) having reached completion ?
39. Did Soamiji Maharaj say even that much about Baba Jaimal Singh ?
40. Is not the absolute superiority of Radhasoami Dhám and Radhasoami Nám sung in the whole book "Sar Bachan Poetry" of S. M ?
41. Are there not five long Shabds or hymns in Sar Bachan Poetry of S. M., devoted exclusively to the praises of the Supreme and the Highest Name RADHASOAMI ?
42. Can you point out any Shabd or hymn from Sar Bachan Poetry which might have been similarly devoted to the praises of Sat Nam ?
43. Are not the opening lines of Sar Bachan Poetry as quoted in No. (3) on page 318 of H. & T. to the point ?
44. Do not the lines in No. (4) on page 318 of H. & T. follow the lines given in No. 43 above ?
45. Are not these quotations, on pp. 317-318 (H. & T.), from Sar Bachan Poetry of S. M. ?
46. What do you say about these ? In face of these lines, what position do you assign to Sat Nam and 'five names' ?
47. Are not there 900 pages in Sar Bachan Poetry of S. M. ?
48. Are not there 18 lines per page, on an average, in Sar Bachan Poetry of S. M. ?
49. Do not the followers of Baba Jaimal Singh depend only on a single line of Sar Bachan Poetry when insisting on the Sumiran of the five names ?

पाँच नाम का सुमिरन करो
 Páñch Nám ká Sumiran Karo
 (Repeat the five holy names).

50. Can they point out to any other line from the whole book "Sar Bachan Poetry" of S. M. in which Sumiran of the five names might have been enjoined ?
51. If not, is it fair or reasonable to stick to one line alone and discard what has been ordained in the rest of the book ?
52. Do you know in what context was the line "repeat the five holy names" written by Soamiji Maharaj ?
53. Do you know its meaning, explanation and interpretation ?
54. Can you point out even a single line from Sar Bachan Poetry or Prose in which there is any ordainment not to perform Sumiran of RADHASOAMI ?
55. In face of the above facts, do you still believe that S. M. was not the propounder of the Radhasoami Faith, or that He was the propounder of the religion of Sat Nam ?
56. If so, then it would be nothing short of levelling a charge of inconsistency against S. M. Do you really mean so ?
57. Do you understand the implications of the above assertions ?
58. If Soamiji Maharaj was the propounder of the religion of Sat Nam and Huzur Maharaj that of Radhasoami, then evidently it should follow that Huzur Maharaj was greater than Soamiji Maharaj, as Soamiji Maharaj had Himself pronounced that Radhasoami is the highest, and Sat Nam is two stages below Radhasoami. Is it not, therefore, all the more reason to accept the leadership of Huzur Maharaj in preference to any other ?
59. Do you know the context under which the words "My path was of Satnam and Anami" were spoken by S.M. ?
60. Do you know that there are only two things upon

which the Beas people have been harping ever since the opening of their Sangat ? (1) Repeat the "five holy names" and (2) My path was of Satnam and Anami. Do you not see that their interpretations of both these statements are incorrect and misleading ?

61. Do they have any third thing as their prop ?
62. When, i. e., in what year did Baba Jaimal Singh receive initiation from S. M. ? Give proof in support of your answer.
63. Have not the followers of Baba Jaimal Singh mutilated some of the important lines of Sar Bachan Poetry ?
64. Have not the followers of Baba Jaimal Singh distorted Bachan No. 250 of Sar Bachan Prose ?
65. Do you wish to see and inspect the original letter written by Huzur Maharaj under the command of Soamiji Maharaj, on which are based Bachans 250, 251 and 252 of Sar Bachan Prose ?
66. Were not Sar Bachan Poetry and Prose published under the joint authority of Huzur Maharaj and uncle Pratap Singh, since their first editions right up to 1904 ?
67. Do not the followers of Baba Jaimal Singh assert that they have made changes in S. M.'S writings, under the sanction and authority of uncle Pratap Singh ?
68. Why have not the followers of Baba Jaimal Singh informed Soami Bagh as to how, when and in what manner and form, the authority was given to them for doing so ? (vide lines 21-28, p. 344, H. & T.)
69. Was not the document dated 26-12-1932 (vide p. 346, H. & T.) signed by Sardar Sawan Singh ?
70. Does not the above document refer to certain differences, which existed prior to the signing of it, and which were removed after some discussion and conversation ?
71. Have you read translation of this document given on pp. 123-124 of the Correspondence Vol. I ?

72. Do the followers of Baba Jaimal Singh and Sardar Sawan Singh admit it to be correct, or not ?
73. What were those differences and how were they settled ?
74. The document says, "The Dayal Bagh and Beas Satsangs both accept RADHASOAMI Nám as the Nij Nám (True Name) of the Supreme Father." Does it mean that prior to signing of this document the Beas Satsang did not believe in Radhasoami to be the True Name of the Supreme Father ?
75. If they did believe, then what was the necessity of entering into this agreement or compromise ?
76. If they did not believe from the beginning, i. e., from the time of Baba Jaimal Singh, then how did they subsequently come to believe in it ?
77. The document further says that the Dayal Bagh and the Beas Sangats both explain the secret of this True Name at the time of initiation. Is it a fact or not ?
78. Did Baba Jaimal Singh use to do so ?
79. Did Sardar Sawan Singh use to do so ? or
80. Did Sardar Sawan Singh begin doing so after the signing of this document ? or
81. Is it not a fact, that he never did so, although he had signed the document ?
82. Then was this document signed on any diplomatic grounds ?
83. Did not Sardar Sawan Singh compromise his true belief in signing this document ?
84. Do his successors Sardar Charan Singh and Sardar Kirpal Singh give the secret of Radhasoami Nám at the time of initiation ?
85. What does 'giving secret of Radhasoami Nám' mean ?
86. Is it not a fact, that in pursuance of the following hand-bill, distributed in the city of Jaipur, India, Sardar Charan Singh held his Satsang at Jaipur on 13-10-1960 ?

(Page 1)

PROGRAMME OF SATSANG

(Spiritual Discourse)

by

Shri Huzur Charan Singhji

Maharaj of Beas

at Jaipur

on the 13th October, 1960

(Page 2)

Dear Friend,

I have the pleasure to inform you that His Holiness Huzur Charan Singhji Maharaj of Beas (Punjab) is paying a visit to Jaipur and will hold Satsang (spiritual and divine discourses) in Scout Grounds, inside Ramniwas Garden, Jaipur, as per programme given below :—

THURSDAY THE 13th OCTOBER 1960 AT 5-45 P. M.

All are cordially invited to attend.

Secretary,
Radhasoami Satsang (Beas)
Jaipur.

87. Is it not a fact that one or two Shabds or hymns from Granth Saheb and one from Tulsi Saheb's Shabdāwalī were recited ? Is it not a fact that no Shabd or hymn was recited from Soamiji Maharaj's "Sar Bachan Poetry" ?
88. Is it not a fact that Sardar Charan Singh explained the meaning of these Shabds or hymns ? (of course, according to his own attainment or light)
89. Is it not a fact that this whole business took about an hour and a half, after which the Satsang or the meeting was dispersed ?
90. Is it not a fact that during this period of 90 minutes not even once the word RADHASOAMI was spoken ?
91. Would you still call them Radhasoamists ?
92. Have you read the following portions in the book Correspondence Vol. I ?

1. Page 47.

2. Answer to question No. 2, page 62.

3. Pages 94-95.
4. From para 3 on page 108 to p. 110.
5. Memorandum on pp. 119-125.
6. "Please remember the following" on pp. 125-128.
7. From the last para on p. 152 to p. 156.
8. Letters Nos. 56 and 57 on pp. 164-173.
9. Last para on p. 175,
10. Letter No. 64 pp. 181-186.
11. „ „ 66-69 on pp. 187-222.
12. „ „ 74 on pp. 232-239.
13. „ „ 79 and 80 on pp. 246-251.
14. „ „ 83 on pp. 254-258.
15. Paras 11-17 on pp. 267-270.
16. Lines 6-10 page 328.
17. Letter No. 147 on page 365.
18. „ 173 on pp. 415-417.
19. „ 183-186 on pp. 429-444.
20. „ 202 on pp. 467-468.
21. Para 2 of letter No. 216 on page 506.
22. Letters Nos. 233-238 on pp. 543-566.
23. „ „ 240 on pp. 567-569.

In answer to the huge mass of evidence and literature quoted above what have the followers of Sardar Jaimal Singh produced? "Truth Unveiled" by Shri Radha Krishna Khanna, and "Baba Jaimal Singh - his life and teachings" by Sardar Kirpal Singh. Compare and contrast the view points of both the sides, and draw your own conclusions. Please remember, I have not yet said anything on the four points raised in your question No. (c). I shall write to you what I have to say about these, after going through the two pamphlets published by the Ruhani Satsang.

Answer to your question No. (d)

Sleep, in this instance, only means that the physical body of the Sant Sat Guru is taking rest, while He is ever conscious. Whereas we human beings become unconscious during the state of sleep or slumber. Our spirit entity does recede

inwards and upwards a little during sleep, but it is still located in Pind. While the spirit entity of Sant Sat Guru recedes to higher regions during sleep, and is conscious there. It may recede to any region of Brahmand or higher.

With hearty Radhasoami,

Yours affectionately,
S. D. Maheshwari

(401)

R. S.

Soami Bagh Agra
November 29, 1960

My dear brother Herbert,

I am in receipt of your letter of November 17, and two letters of November 18, together with a map of California, and a copy of the pamphlet "Truth Unveiled" by Rádhá Karishna Khanná.

Don't worry about sending money for a copy of Prem Patra Vol. I sent to you by airmail. It is a presentation copy to you.

With hearty Radhasoami to you and sister Florence,

Yours affectionately,
S. D. Maheshwari

(402)

R. S.

Soami Bagh Agra
November 29, 1960

My dear brother John de Verrier,

In continuation of my letter (No. 400) dated November 7, in reply to yours of October 27 (No. 399), I wish to tell you that I tried to obtain the two new publications (1) Truth Unveiled and (2) Life of Baba Jaimal Singh, from the Ruhani Satsang. The result of my efforts in this direction is indicated below.

R. S.

New Delhi
13-11-60

My dear brother Sant Das,

Radhasoami. I went to Sawan Ashram, Ruhani Satsang, some 10 miles from my house, and asked them to give me their two new books. First question was, "Who has asked you to purchase these?" I told them that I had myself come to purchase these. I have heard about Satsang of Charan Singh and Kirpal Singh. Therefore, I wanted to read the life of their guru and other books to learn further. But they said, these are out of stock and are not for beginners. Long and short of it was they would give me if I join their Satsang. However, I have tried through other friends. I will send to you as soon as I receive them.

With hearty Radhasoami and regards,

Yours brotherly,
Gopal Das.

R. S.

New Delhi.
15-11-60

My dear brother Sant Das,

Radhasoami. In continuation of my last letter I may inform you that even my friends have not been able to get the required books. Kindly excuse.

With regards and hearty Radhasoami,

Yours brotherly,
Gopal Das.

However, I got the pamphlet "Truth Unveiled" (Appendix A) from Mr. H. W. McQuinn only yesterday. I hurriedly went through it just to see if those people have produced any documentary evidence in support of Baba Jaimal Singh having derived any authority or sanction for his separate Satsang direct from Soamiji Maharaj Himself. But I find there is none. Chachaji Saheb (uncle Pratap Singh) is the only prop and support of their stand. Enough has already been said about Chachaji Saheb and his three sons accepting Huzur Maharaj as the true and real successor of Soamiji Maharaj.

The key note of the whole matter is Bachan No. 14, Part 2, Sar Bachan Prose, wherein Soamiji Maharaj had unequivocally and categorically said that there is one and only one Gurumukh or Sant Sat Guru at a time. Whereas the Beas group holds the view of plurality of Gurumukhs and Sant Sat Gurus. They regard Chachaji Saheb and his son, Seth Saheb, also as Sants. And it is not only the Beas people who do so, but there are certain others also, who regard Chachaji Saheb as a Sant, and prefix the words “Param Purush Puran Dhani” to his name. This particular sect has invented and substituted a new name धारा सिंघ प्रताप “Dhára Sindh Pratáp” in place of the Holy Name RADHASOAMI. They say that the Name RADHASOAMI has lost its efficacy and power. The power has now come to reside in their new name “Dhára Sindh Pratáp”. Mark “Pratáp”, the word borrowed from Chachaji Saheb’s name.

Those who did not and could not accept Huzur Maharaj, as true and real successor of Soamiji Maharaj, looked to Chachaji Saheb for any help or support or encouragement, they could get from him, who was the brother of Soamiji Maharaj. If they could get any word, of any manner, from Chachaji Saheb, they thought it enough certification for starting their own movements, overlooking and forgetting the fact that Chachaji Saheb and his three sons accepted Huzur Maharaj as the Sant Sat Guru, and served Huzur Maharaj, in the same manner as they used to serve Soamiji Maharaj before, and that all were the members of the Central Administrative Council.

“Truth Unveiled” is really Truth veiled. It is a fine example of *suppressio veri and suggestio falsi*. You have very aptly described in para (c) of your letter (No. 399) dated October 27, what it is.

You can take a spring out of a watch, and usefully study it as a spring, forgetting its origin. But you can’t take the pituitary gland out of a man, or a child out of its place, or a line out of a poem, or a spot of colour out of a painting, or a note out of a symphony, and usefully study these isolated bits, neglecting their origin.

Inconvenient things have been dexterously omitted. Convenient points have been embellished. It is garbled to produce an effect, and mutilated to fit a pre-conceived theory. It is as meaningless, as when a deaf man says, 'there were no cannon shots'. It is coloured with prejudice and made spectacular as the rainbow. Impalatable things have been spiced. It is what one really does not know but thinks he knows it, cleverly altered to what one would wish to know. Truth has been converted into a finished product of one's desire. It is like denying everything, rather, in the manner of the man who said "I did not break into the house, did not enter the bedroom, did not handle the coat, did not open the wallet, and did not remove three currency notes of one hundred dollars each from it."

Following questions may be added to the long list sent to you on November 7 (Letter No. 400).

93. What does the writer of "Truth Unveiled" mean by saying that Tulsi Saheb passed the spiritual torch on to Soamiji Maharaj ?
94. Does the writer consider Soamiji Maharaj as a disciple of Tulsi Saheb ?
95. Was Soamiji Maharaj not a स्वतः संत Swatah Sant ?
96. What is the meaning of "Swatah Sant" ?
97. Has not the writer of "Truth Unveiled" said that Tulsi Saheb finds no mention in the literature now coming from Soami Bagh ?
98. Does not the name of Tulsi Saheb occur in the following ?
 - (a) Para 2, page 13, History & Tenets.
 - (b) Lines 25-31, page 314, H. & T.
 - (c) Line 6, page 221, Correspondence Vol I.
 - (d) Paragraph 419 (7), page 206, Teachings of Radhasoami Faith based on Babuji Maharaj's Discourses.
 - (e) Foot-note No. 1, page 28, "Last Discourse of Soamiji Maharaj and Letters of Soamiji Maharaj and Huzur Maharaj."

99. Has not the writer of Truth Unveiled quoted from "Pratap Singh's Jeewan Charitra Soamiji Maharaj, Agra 1950, page 109" that Soamiji Maharaj began the practices of Surat Shabd Yoga from the age of six. ?
100. Has he not also said in the same pamphlet that Baba Jaimal Singh was called a "Bál Sádhu" or "Child-saint" from the age of four years ?
101. Do you mark age of six in the case of Soamiji Maharaj and age of four in the case of Baba Jaimal Singh ?
102. Is it not a fine example of a disciple surpassing his master ?
103. Is it or is it not a fact that the following sentences on the life of Baba Jaimal Singh appear on page 3 of Sar Bachan Prose, second edition, brought out by the Beas group ?
 Baba Jaimal Singh was born in July, 1839. His father's name was Sardar Jodh Singh, and his mother's name was Shrimati Daya Kaur. When he was only a child of seven years, he read Gurumukhi with Baba Khemdas.
104. How has seven years been changed into four years ? and reading Gurumukhi into Bál-Sádhu or child-saint ?
105. Is there any difference between साधू Sádhu and साध Sádhu ?
106. Are the two words ascetic and saint synonymous ?
107. Is not letter No. 234 appearing at page 544 in the book "Correspondence with certain Americans Vol. I" an exhibition of the caviller's pettiness ?
108. Does not the sentence, "And the stone which you suggested will be put in the building", appear at page 10 of the pamphlet "Truth Unveiled" ?
109. What does this stone refer to ?
110. Which building is meant by question No. 108 ?
111. Where is or was this building ?
112. What was the purpose of putting the stone ?
113. Have Sardar Charan Singh and Sardar Kirpal Singh visited Soami Bagh, Agra, in recent years ?

114. Did they or did they not bow down before the Samadh of Soamiji Maharaj in reverence and put their forehead on His sandals and place Bhet at the Samadh ?
115. If they did, was it an act of idol-worship ? If not, how and why did they depart from the practice of their guru, Sardar Sawan Singh Ji ?

Copies of "Prem Patra Vol. I" and "Last Discourse of Soamiji Maharaj and Letters of Soamiji Maharaj and Huzur Maharaj" were despatched to you and all of our Satsangis on the 11th instant and thereafter. You will probably get the books in the third or the last week of December. When you all have gone through the Last Discourse, I shall send answers to your question (c) of your letter of October 27 (No. 399). In the mean time, I shall thank you to send me a copy of the book "Life and teachings of Baba Jaimal Singh", if you have received this new publication from the Ruhani Satsang.

With hearty Radhasoami,

Yours affectionately,
S. D. Maheshwari

(403)

R. S.

Arlington, Mass.,
November 28, 1960

Dear Brother Sant Das,

I am in receipt of your letter (No. 400) of November 7, 1960, in answer to mine (No. 399) of the 27th October. I am rather amazed at its length in view of the time it must have taken you to prepare it. We are all here anxiously awaiting the release of "Prem Patra Vol. I" as well as "Last Discourse of Soamiji Maharaj and Letters of Soamiji Maharaj and Huzur Maharaj."

I had meant to answer you earlier but I was forced to write to Mr. T. S. Khanná for copies of the 'Truth Unveiled', one copy of which is enclosed with this letter. The leaflet on Baba Jaimal Singh's life, of little importance, I should say, is not yet available in this country, but upon receipt

of copies from Mr. Khanná, which I have been promised, I shall forthwith mail you a copy.

As a result of the vast amount of work required from me these past few weeks, I have not been able to go through your letter with the conscientiousness it deserves. I feel, nevertheless, that a remark on my part is necessary for our future correspondence to avoid any misunderstandings. An inquisitive mind is not categorically indicative of a doubting mind. It is my personal opinion that one's own faith can be enhanced by a more thorough understanding of the history and tenets of one's Faith, which is only possible through the study of available material, and inquiry into details not available in the material at hand. The questions of schisms and the true Faith were, for me, solved at the first reading of the Correspondence Vol. I. Although I keep an open mind for all information, which may be printed on the subject, weighing them according to my intuitive judgement, the question of who succeeded Soamiji Maharaj is closed. It is my own opinion that whosoever has not resolved this particular problem, in view of the existing published material, which is vast and comprehensive, will probably never resolve the question to their satisfaction, and further argumentation in this line will prove useless any way. I might add at this point that intellectually, there is no question in my mind that Soami Bagh group is the only true Radhasoami Faith. Certainly it is the only group possessing the knowledge of the Creation etc., and it also appears to be the only group which is not implicated in unbecoming worldly affairs. I wish I could speak the same emotionally. My emotions are at present not particularly attracted to any group, and I am quite convinced that they will become attracted only upon meeting the future Sant Sat Guru. As far as arousing love and devotion to Babuji Maharaj, I might add that my efforts have all proved ineffectual. You may or may not agree with me, but I have reached the conclusion that without meeting the Sant Sat Guru in person on the physical plane, all efforts in every direction are fruitless, and there is no means of awakening the emotions. Having little or no power of visualization for even those persons I know in this life, it goes without saying that my

attempts at Dhyán, even with the aid of a photograph, have proved a complete failure. I would not call myself heedless or apathetic, and I have been quite surprised that my failures in this line have in no way impaired my faith in better days to come. I am quite content to go on this way, resigned, one might say, to using this period of interregnum as a time for expanding my understanding of this great Path, in such a manner as to more fully concentrate on the next Sant Sat Guru whenever He may decide to manifest. It was with these feelings that I considered coming to India next year in the hope of arousing my emotions towards Babuji Maharaj and towards Soami Bagh, through some sort of physical bond, which would in turn help me in my inward progress. I was happy to note that if the interregnum period is directly proportional to the length of stay of the last Sant Sat Guru, and if precedence is given weight, we might expect that the next Sant Sat Guru would manifest around June of 1962. I pray that it be no longer.

With regard to your answer to my question (b), it is not necessary to associate with people to hear about their experiences. I do not waste my time with such people, although I find myself wasting my time in sixteen other ways. These particular experiences belong to a certain person in Ruhani Satsang, which have been transmitted to me. It was in anticipation of discussions on this point by certain members of Ruhani Satsang that I posed the question.

Concerning your 92 questions, I briefly make the following comments :

- (a) Question 4 : Sat Nam is four regions below Radhasoami. It can be considered three regions below if the regions of Anami and Sat Nam be included as one.
- (b) The following questions can really not be answered by Westerners who have not read the original Hindi books. At best, these questions can be taken on faith. I am trying to be as objective as possible. Questions 7, 10, 23, 24, 27, 30, 31, 42, 45, 50 and 54.
- (c) The following questions cannot be answered because I was not there. Questions 87, 88, 89 and 90.

- (d) Question 47 : Correspondence Vol. I, page 122, states that there are 1000, not 900, pages to Sar Bachan Poetry.
- (e) Question 48 : Correspondence Vol. I, page 122, states that there are 20 lines per page and not 18 in Sar Bachan Poetry.
- (f) Question 61 : The third prop upon which depends the whole existence of the schismatic groups is their continual stress of personal experience at an early sitting, which would of itself arouse the attention of searching spirits.
- (g) Would you please answer the following of your own questions : Nos. 11, 30, 52, 53, 59 and 62.

It would appear from the electrical characteristics you have given me that the recording should be done by equipment on hand. My recorder is also a heavy piece of equipment, and not convenient to carry. If the voltage was 110 but with 50 cycles, I could have bought a special motor to mount on my recorder, but I do not believe that 220 V, 50 cycles, motors are available. My machine is an Ampex recorder which works on 110 V, 60 cycles. The maximum reel diameter which it can take is 7 inches. The playback speeds (reel speed) on any machine over here is $3\frac{3}{4}$ or $7\frac{1}{2}$ inches per second. It has been my experience that for subsequent reproduction of tapes, the highest quality equipment should be used for the original recording and the fast speed is preferable. I would be very happy if you could look into the matter of having a tape made of the Satsang chanting, which would, I gather from Mr. Fisher, be emotionally conducive to the devotional exercises. I doubt whether the Hindi lecture of the Satsang would be of any importance for those who do not understand the language. I will gladly pay all the expenses for the recording. It would be preferable, nevertheless, that you inform me in advance of the approximate cost, lest the venture prove exorbitant.

I have received the Prashad in excellent condition. Through my own absent-mindedness, the money order for Bhet mentioned in my last letter, has not yet been processed. It will be done shortly.

My method of learning Hindi is in the direct method, and is taken from a book called "Universal self-Hindi Teacher" by Pandit Gopesh Kumár Ojhá, which, I believe, has had good success over there. I would again request you to write long-hand the normal way of writing the Hindi alphabet. My advance in the language is at snail's pace, primarily because of lack of time. A process of memorization has always been for me one of enormous difficulty.

I send you and your family the heartiest Radhasoami. In expectation of your letter, I remain,

Affectionately yours,
John de Verrier

P. S. With regard to your question 3, the correct pronunciation of the Name RADHASOAMI has been bothering me. In Hindi, the syllable SOA is written SWA स्वा. Therefore, are both vowels O and A given the same tonic, accented form, or is just the A accented? Had you noticed that Mr. Fisher often pronounces the Name as SWAMI? Myself and Mrs. Sanderson, to the contrary, have been saying SOA, with greater emphasis on the O than the A. Also, for further clarification, the H in RÁDHÁ is, I take it, not pronounced.

राधास्वामी

(404)

R. S.

Soami Bagh, Agra
December 6, 1960

My dear brother John de Verrier,

I am in receipt of your letter (No. 403) of November 28, and have noted its contents. You must have, by now, received my letter (No. 402) of November 29.

Answer to question (a): The position of Sat Nam and Anami have been made clear by the chart given on page 47 of the book "Correspondence with certain Americans vol. I"

Answer to question (b) : These questions are meant for the followers of Beas group and Ruhani Satsang, in India, and not for any Westerner. Moreover, most of these questions do not require answers. The answers are contained in the questions themselves. The object is simply to give a jolt to those people and awaken them to the realities.

Answer to question (c) : Same as above.

Answer to questions (d) and (e) : It is no use taking to hair splitting. It does not make any difference whether the number of pages is 1000 or 900. The underlying idea is to stress the point that Sar Bachan Poetry is a very big volume containing at least 15,000 lines, and out of these, there is only one single line about "Repeat the five holy names". It matters little if there are 14999 or 15001 lines.

Answer to question (f) : Read the holy books carefully as to what value should be attached to the so-called experiences.

Answer to question (g) : I shall tell you about these questions when I give my interpretation of "The Faith I had expounded, was that of Sat Nam and Anami." However, question No. 62 requires to be answered by the Beas and Ruhani Satsang people. Their contention that Baba Jaimal Singh was initiated in 1857 does not seem to be correct. That is why I have put the words, "Give proof in support of your answer".

I am writing to two Satsangi brothers at Calcutta and Bombay, who have got the tape recording machines, to bring their equipment whenever they visit Soami Bagh, Agra, in future. Needful will be done. Rest assured.

Two books, on how to learn Hindi alphabet, have been sent to you along with Prem Patra Vol. I. You will shortly receive them.

Correct pronunciation is स्वा, though spelled as Soami, which spelling is based on spiritual philology, as explained in Correspondence Vol. I and elsewhere. Mr. Fisher's pronunciation is correct. No emphasis on O. DHÁ is ध of Hindi. There is no corresponding sound in the English language. H in RÁDHÁ is not pronounced as H of the English language.

D H Á combined produces the sound of धा. Please show राधास्वामी (written in Hindi) to any Indian there, and listen attentively how he pronounces.

Wirh hearty Radhasoami to you and others,

Yours affectionately,
S. D. Maheshwari

(405)

R. S.

Soami Bagh, Agra
December 14, 60.

My dear brother John de Verrier

As a first instalment of answers to some of the questions under head (c) in your letter (No 399) of October 27th and also others in your letter (No. 403) of November 28th, I am sending the following.

1. Doctor Dwárká Náth and Seth Moolji Bhái Daulat Bhái Bárot were given authority to initiate whom they thought fit, by resolution No. 5 of the Central Administrative Council meeting held on 30-12-1938.

2. Printed leaflet of initiation instructions is not enough. Unless the technique of the devotional methods is explained personally by some advanced Satsangi, it is difficult to understand the whole process correctly. Personal contact and touch with a high class Satsangi goes a long way to help a beginner, who is unable to come to the Satsang head-quarters or before the Sant Sat Guru.

3. Baba Jaimal Singh was given a general authority to initiate whom he pleased, not because he was considered a high class Satsangi or Sadhu; but because he was already doing it, with no good to himself or to those whom he initiated, and would not desist from doing so; hence it was, that if he were duly authorized, his initiation would give some benefit to the initiated, and he himself would be saved from the sin of performing an unauthorized act. Moreover Chachaji Saheb made this recommendation on the ground that Baba Jaimal Singh had given a promise that he would not, in future, act as a guru.

4. Some Satsangis ask for permission to take animal food or drugs containing intoxicants, as medicine. In the majority of these cases it is the Mana (mind) which actuates a person to ask for such a permission. If so, it is just possible that, notwithstanding instructions to the contrary, the inquirer may use these. So, in addition to the sin of using prohibited article, he will also be committing another sin of disobedience. It is to save him from the latter that silence is preferred and no reply is given to such inquirers. (paragraph No. 647, Teachings of Radhasoami Faith based on Babuji Maharaj's Discourses).

Somewhat similar was the case of Baba Jaimal Singh. How he was accorded general permission to initiate will be clear from the following :—

5. Extracts from the Deposition of Lálá Ajodhiá Prashád recorded on the 13th June, 1926, and onwards, in the suit against Dayal Bagh, which ultimately went to the Privy Council, in England, where the case was decided in favour of Soami Bagh.

Ajodhia Prashad, son of Rai Salig Ram Bahadur, caste Kayastha, resident of Pipal Mandi, Agra, 60 years old, to whom the oath was administered by me, the Commissioner, stated :—

.....I am the President of the Radhasoami Central Administrative Council, which has its head-office at Allahabad. I have been the President since the death of Rai Pratap Singh Seth, that is, probably since 1910. Before that, I was the Vice President. The Council was formed in 1902. (page 249, Privy Council Paper Book).

The 28 names selected for being mentioned in the notice issued for formation of the Council included the name of Jaimal Singh. The name of Jaimal Singh was included because he had agreed that he would give up acting as a guru and abide by the order of the Council that would be formed and also because Chachaji Saheb had recommended him. He gave that undertaking before the notice had been issued. For this reason he was given general power of initiation in the very first meeting of the Council. But he did not stick to his undertaking and the said general power of initiation was cancelled. (pp. 267-268, Privy Council Paper Book).

Baba Jaimal Singh agreeing to the stipulation that he would give up acting as a guru and abide by the order of the Council, meant that he would initiate persons into Radhasoami Nám, and not Sat Nám. The very fact that he was given permission to initiate people by the Council is an indisputable evidence of

his disavowing his adherence to Sat Nam, if he had any. (vide lines 27-32, page 439, H. & T., Deposition of Seth Saheb, the youngest son of Chachaji Saheb). That he resiled from this position subsequently is another matter, and goes to show his chameleon-like character of changing colour to suit his convenience.

6. The characteristic feature of the Beas group and of the Ruhani Satsang is that they constitute a bundle of contradictions. The paradox of calling themselves Radhasoamists and Radhasoami Satsang, and ignoring the August Name in their devotion (Sumiran) is all too obvious. They visit the Holy Samadh of Soamiji Maharaj in Soami Bagh and do all the acts of reverence and devotion, such as, bowing down and putting their fore-heads on the holy sandals of Soamiji Maharaj, and yet call it a place of idol-worship or tomb-worship.

7. Soami Bagh, being the *sanctum sanctorum*, the devotees of the Radhasoami Faith have been offering cash presents for the special purpose of building rooms or cottages or houses in Soami Bagh, in which they might be permitted to live, whenever they visit Soami Bagh or which may be used for accommodating other Satsangis, at the discretion of the Sant Sat Guru and His agent, the Council.

8. Extract from the alleged letter dated August 4, 1902, from Chachaji Saheb to Baba Jaimal Singh, given on the last page of the pamphlet "Truth Unveiled" (Appendix A) by Shri Radha Krishna Khanna, Advocate, New Delhi, India :—

I have received your letter and was very glad to read its contents.
And the stone which you suggested will be put in the building.

The building, mentioned above, refers to the rooms known as Sawan Singh's house, constructed in Soami Bagh, out of the money offered as Bhet, like other Satsangis of the Radhasoami Faith, owing allegiance to Huzur Maharaj, Maharaj Saheb and the Council.

9. Extract from the Deposition of Lálá Ajodhiá Prashád referred to above :—

Question : Do you know that Sawan Singh's house is built in Soami Bagh ?

Answer : The house of Sawan Singh is there. The houses of other persons, i. e., of Satsangis are built there. But they are not the personal property of any body. They belong to the Council. The house known as Sawan Singh's house also belongs to the Council. (page 259, Privy Council Paper Book.)

10. Soamiji Maharaj departed in 1878, and soon after, Huzur Maharaj had built His (S. M.'s) Samadh in Soami Bagh.

11. An extract from Ker Singh Sasmus' letter (No. 64, page 185, Correspondence Vol. I) dated 26th June, 1933, addressed to Dr. Brock, is given below :—

About the sacred tomb or Samadh of Huzoor Soamiji Maharaj, I get to inform you that it was begun by Rai Salig Ram Saheb in commemoration of Soamiji Maharaj just in accordance in the old Hindu rites, and its enlargement is now maintained by His successors only, our Beas Branch has no ritual concern with it at all. Our Baba Jaimal Sing was quite against it and present Holy Father is even of the same bitter opinion, and gives out a strong voice for its condemnation. As it leads to idolatry, our present Holy Father has issued unomitting order — never to build any tomb at all.

One may pertinently ask, “Why did Jaimal Singh or Sawan Sing want a house in Soami Bagh, where exists the Holy Samadh of Soamiji Maharaj, which they call a tomb?”

12. The correct position is that Baba Jaimal Singh was initiated, after 1861, by Soamiji Maharaj, into Radhasoami Nam, and not Sat Nam. (vide from third paragraph on page 323 up to line 17 on page 324, H. & T.). But being a born Sikh, the hold of and the partiality for Sat Nam and Granth Saheb of Guru Nanak still lurked in the innermost quarter of his heart. His Karams were such that the old hold, partiality and prejudice could not easily be washed away. After the departure of Soamiji Maharaj, the hidden partiality for Sat Nam began to assert tenaciously in him. He knew in the heart of his heart that Huzur Maharaj and Maharaj Saheb were the true and real successors of Soamiji Maharaj, and that Soami Bagh was the only place on the surface of the earth, where he must, off and on, repair to, for receiving a spiritual dose, for the welfare of his soul. That is why, (1) he offered Bhet for building a house in Soami Bagh, (2) came

to the Satsang of Huzur Maharaj, and (3) even on being turned out, he again appeared in the Satsang of Maharaj Saheb. When at Soami Bagh, Agra, he would behave as a devotee and Satsangi of Radhasoami Faith. When away, he would play the role of a guru and would preach Sat Nam and Five Names. When reprimanded for doing such unbecoming acts, he would even beg pardon and promise not to pose as a guru. But on leaving Soami Bagh, Agra, he could not resist the urge of starting his own Sangat. His Karams could only be expressed and get exhausted in this way. (vide last paragraph on page 316 right upto page 317, H. & T.)

13. For some time before the Central Administrative Council was actually formed in 1902, the contemplated scheme of forming a Central Council was known to the people. The idea was to prevent the formation of cliques among Satsangis and also to give an opportunity to the then existing dissenting groups to see for themselves, with what displeasure their activities were looked upon by the Satsangis in general so that they may abjure their errors and give up their disruptive activities. After the departure of Soamiji Maharaj, the leaders of almost all dissident groups courted the patronage and sanction of Chachaji Saheb for giving a facade of authoritativeness to their activities. Chachaji Saheb was a very kind hearted man, and out of his natural kindness and affability, very often agreed to grant their requests. It was upon the recommendation of Chachaji Saheb that the names of Jaimal Singh, Sadhu Gharib Das and several others with similar aspirations, were put on the list of candidates. Thus the original list of 28 candidates swelled to that of 43. But with what result ?

14. Baba Jaimal Singh could not manage to secure more than 36 votes. In contrast, Maharaj Saheb secured 1861 votes, while the tenth member got 1444 votes. Can it be called an act of inviting Baba Jaimal Singh to become a member of the Council and his refusing the so-called invitation ? Was it an invitation at all ? To say it frankly, he should have known better and should not have put himself in this unenviable position. It would have been wiser if he had not asked his admirers to try

and secure votes for him. Perhaps the writer of the pamphlet "Truth Unveiled", (Appendix A), Shri Radha Krishna Khanna, does not know or conveniently omits to mention these facts. "Result of Polling" is enclosed, on perusing which, you will notice.

Serial No.	Name	Number of votes
21	Bábú Kámtá Prashád Sinha, LL. B., Gházípur.....	53
22	Bábá Jaimal Singh, Sadhu, Punjáb.....	36
25	Sádhú Gharíb Dás.....	23
26	Bábú Shyám Lál B. A. Gwálíor.....	16

As a result of polling, Babu Kamta Prasad, the founder of the Dayal Bagh group, came to occupy the 21st position and Baba Jaimal Singh, the founder of the Beas group, stood on his heels and occupied the 22nd position. A very pertinent question comes in mind : Was this a mere coincidence ? Similar is the case with Sadhu Gharib Das, the founder of the Serai Rohilla Delhi group and Babu Shyam Lal, the founder of the Dhara Sindh Pratap group.

15. When once Baba Jaimal Singh's name had appeared in the list of 28 candidates, it was but natural and proper for Chachaji Saheb, when writing to him, to put his name among the 10 persons to be selected (in the alleged letter dated August 4, 1902, appearing at the last page of the pamphlet "Truth Unveiled"). But is the inclusion of Jaimal Singh's name a matter of any gratification or glorification for his followers ?

16. As regards the mode of address by Rai Pratap Singh Seth while writing to Baba Jaimal Singh as "Beloved of the Sat Guru, purified by Shabd, pure of face and intellect, Baba Jaimal Singh Ji", it may be stated that these words were borrowed from one of the letters of Soamiji Maharaj to Huzur Maharaj. (vide page 33 top, "Last Discourse of Soamiji Maharaj and Letters of Soamiji Maharaj and Huzur Maharaj.") It will be noticed that this was how Soamiji Maharaj had addressed Huzur Maharaj in one of His letters. Later on Satsangis adopted this form of salutation in their letters to one another. So Chachaji Saheb's use

of those words for Baba Jaimal Singh was only a usage or a current form of address, and does not carry any significance or importance, nor does it raise Baba Jaimal Singh to any high pedestal from a Parmarthi point of view.

17. Answer to question No. 42 : None.

„ „ 50 : None.

„ „ 52 : Translation of Discourse,
No. 108, dated Agra the
19th April, 1940, from the
book styled as Bachan
Babuji Maharaj, Vol. I,
will be made available to
you in due course.

„ „ 53 : Same as 52.

„ „ 54 : None.

„ „ 62 : See paragraph No 12 above.

18. If a son asks for bread, father gives bread only; and not stone, nor any precious stone. (vide paragraph No. 2 on page 5 of "Truth Unveiled", Appendix A) Father gives only what the son is fit to use. If son asks for coins, he will certainly give him, if he can properly utilize them. Soamiji Maharaj, the Giver of all, gave to people what they were fit for. Not to say of Sat Nam, Soamiji Maharaj had been pleased to bestow even हूँ Hoo and ओम् Om (the Names of Trikuti) on those who were not fit to receive Sat Nam even. There were large number of itinerants and quasi-beggars, who thronged around Soamiji Maharaj, and who were satisfied with mere pittance - cash, food, clothing, etc. To them no inner secrets were revealed. They got His Darshan only, and the seed of true Parmarth was thus sown in them. The conclusion is that when the real seeker of the most valuable RADHASOAMI Nám, viz., Huzur Maharaj, came before Him, then alone was Soamiji Maharaj pleased to give out RADHASOAMI Nám, or else it would have amounted to throwing pearls before swine.

19. In my letter (No. 321), dated 11th June, 1960, I had inquired Shri Khanna, if he had since begun acting as a guru, and, if so, in what manner. He had not chosen to enlighten me

on this point. It would certainly be funny if his contemplated guruship has assumed the form of pamphleteering, as he has done in defence of his guru's position. Another point which I requested Shri Khanna was that he should investigate and find out where the Truth lies. May I think that he is still in the stage of investigation, and raking up of old matters is only an attempt to find out the Truth ? If so, I trust, my replies will go a long way in helping him to arrive at the correct conclusion, and may indirectly be the cause of preventing him from acting as a guru, and thereby saving him from the great sin of pseudo-guruship.

In my next letter, I shall give the interpretation of paragraph or Bachan No. 14 of the Last Discourse of Soamiji Maharaj.

With hearty Radhasoami to you and other Satsangis,

Yours affectionately,
S. D. Maheshwari

(406)

RESULT OF POLLING

Radhasoami Dayal ki Daya

Radhasoami Sahai

All followers of the Radhasoami religion are informed that the result of polling for the election of Members of the proposed Central Administrative Council of Radhasoami Satsang is as shown in the annexed memo.

In accordance with the proposals contained in the Circular on the subject issued in August last the first ten persons who have secured the largest number of votes are declared as Members.

The first meeting of the Council will be held at Agra in the fourth week of December 1902, for the purpose of appointing office bearers, framing rules for the management of Radhasoami Satsang, and considering other cognate matters, etc.

Pratap Singh Seth
PRESIDENT

RESULT OF POLLING FOR THE ELECTION OF MEMBERS OF THE CENTRAL ADMINISTRATIVE COUNCIL OF RADHASOAMI SATSANG

Serial No.	Names	Number of votes
1.	Pandit Brahm Sankar Misra Saheb, M. A.....	1861
2.	Lala Ajodhia Prashad Saheb, alias Lalaji Saheb.....	1854
3.	Lala Raj Narain Saheb.....	1810
4.	Babu Baleshwar Prashad, B. A., Allahabad.....	1769
5.	Babu Sudarshan Singh Seth Saheb, Agra.....	1718
6.	Babu Madhav Prashad Sinha, M. A., Allahabad.....	1716
7.	Rai Ishwar Sahai alias Raja Saheb, Bankipur.....	1709
8.	Babu Suchet Singh Seth Saheb, Agra.....	1587
9.	Babu Har Govind Dayal, M. A., Lucknow.....	1538
10.	Mr. Bool Chand Kodumal, B. A., Hyderabad, Sind.....	1444
11.	Sadhu Dayal Saran Ji, Allahabad.....	295
12.	Baba Achint Das Ji, Allahabad.....	228
13.	Babu Nirmal Chandra Banerji, Calcutta.....	174
14.	Lala Jiwan Lal, Agra.....	155
15.	Lala Girdhari Lal, Agra.....	114
16.	Babu Sujan Singh Seth Saheb, Agra.....	111
17.	Lala Bankey Behari Lal, Agra.....	71
18.	Lala Kunj Lal, Dehradun.....	65
19.	Dewan Shiva Saran Lal, B. L., Dumraon.....	60
20.	Lala Lal Chand, Lahore.....	56
21.	Babu Kamta Prashad Sinha, LL. B., Ghazipur.....	53
22.	Baba Jaimal Singh, Sadhu, Punjab.....	36
23.	Babu Sukh Dayal, Rawalpindi.....	31
24.	Babu Gopal Chandra Bose, Howrah.....	27
25.	Sadhu Gharib Das.....	23
26.	Babu Shyam Lal, B. A., Gwalior.....	16
27.	Lala Har Sahai, Vakil, Bharatpur State.....	11
28.	Pandit Ram Prakash Upadhyaya, Muzaffarpur.....	11
29.	Babu Bhola Nath Bose, Calcutta.....	10
30.	Babu Annado Prashad, Barisal.....	10
31.	Mr. Khoob Chand, Hyderabad, Sind.....	7
32.	Lala Magan Behari Lal, Agra.....	7
33.	Munshi Shiva Narain, Delhi.....	5
34.	Lala Prashadi Lal, Agra.....	4
35.	Sadhu Sant Das, Agra.....	3
36.	Babu Soami Charan, Kanpur.....	2
37.	Doctor Dwarka Nath, Ajmere.....	1

Serial No.	Names	Number of votes
38.	Babu Jwala Prashad, B. A., Allahabad.....	1
39.	Lala Kashmiri Lal, Ludhiana.....	1
40.	Pandit Guru Dutta Mal, Suket State.....	1
41.	Babu Prem Saran, Allahabad.....	1
42.	Lala Ram Rachhpal, Bulandshahar..	1
43.	Lala Girdhari Lal, Dehradun.....	1

Dayal Saran

Manager, R. S. Satsang, Allahabad,
Polling officer.

Certified that the result of polling given above has been personally checked by us with the original voting papers and found correct.

Baleshwar Prashad
Jwala Prashad

(407)

R. S.

Soami Bagh, Agra
December 20, 1960

My dear brothers and sisters,

I am in receipt of the Christmas cards very kindly sent by you. I appreciate your remembering me on the occasion of great festivities and rejoicings going on amongst you in your country. I wish you heartiest Radhasoami on the occasion.

I would like you to read Lala Sundar Lal Ji's message to Sister Florence on this holiday season, appearing at pp. 322-324 of the book "Correspondence with certain Americans, Vol. I". I may, however, add that the Current emanating from the Holy Feet of Radhasoami Dayal passing through Sat Lok and Brahmand, and stopping at various stages and evolving the creations there, has descended to the sixth Chakra or third Til and taken location in the human body. From the third Til flow two currents in the two eyes, and the third one descends to the lowest centre, Gudá Chakra, through the spinal cord. The point of intersection of these three currents, i. e., the third

Til, is the Cross. Lord Jesus passed through this point by means of spiritual practices. His teachings, in short, consist in "Follow Me and My Cross". (vide paragraph No. 16 of No. 449)

For taking the gifted souls or Jivas beyond this point, i. e., to the regions of Brahmand, came several incarnations of Brahm, of whom, Krishna Maharaj was the last one, whose birthday is likewise celebrated by the Hindus with great rejoicings and merry-making.

In the end, Radhasoami Dayal Himself came here to bestow true and complete salvation on the अधिकारी Adhikári (fitted) Jivas. He designated Himself as Sant Sat Guru and revealed the secrets of RADHASOAMI Nám and Dhám. He laid great stress on renouncing all attachment to and partiality for the old faiths, rituals, masters, names, practices, and all prejudices based on them. Unless this is done one cannot come under the sole protection of Sant Sat Guru and rely exclusively on His Grace and Mercy, and thereby attain true and complete salvation.

It is, therefore, enjoined and emphasised upon all, again and again, that the इष्ट Isht of Radhasoami Dayal must be strengthened and love and faith for His Holy Feet be engendered and developed, with firm determination to reach His mansion. Whatever old beliefs, prejudices and attachments might still be lurking in the heart, should be cast away one by one. Unless this is done, Surat cannot be disentangled from the lower centres.

In case one has to follow some customs, observances, ceremonies, etc., for the sake of the members of one's family or society, one may do so outwardly. There is no harm in it. (vide letter No. 179 pp. 303 and 304, H. & T., and paragraph No. 144, Radhasoami Mat Prakash) But the heart should be pure and attention must be directed towards the Feet within.

Below is given a list of the important dates of the new year.

1. Basant Panchmi, celebration of the first centenary of the establishment of General Satsang
Saturday, 21-1-1961
2. Holi Satsang..... Thursday, 2-3-1961

3. Celebration of the first birth
centenary of Maharaj Saheb...Saturday 4-3-1961
4. Celebration of the first birth
Centenary of Babuji Maharaj...Sunday 25-6-1961
5. Gurú Purnimá.....Thursday, 27-7-1961
6. Bhandará of Soamiji Maharaj...Friday, 1-9-1961
7. „ Maharaj Saheb.....Wednesday, 18-10-1961
8. „ Babuji Maharaj.....Wednesday, 8-11-1961
9. „ Huzur Maharaj.....Monday, 25-12-1961

On a Sunday in the month of November, 1858, Huzur Maharaj, who had been restless for a long time in search of a Perfect Guru, came to Param Purush Puran Dhani Soamiji Maharaj. His first meeting took place in the room, which is inside another room, in Guru Dwára, Panní Galí, where Soamiji Maharaj used to perform His Abhyás (Surat Shabd Yog). This meeting lasted for nearly five hours. Coming out from that room, Huzur Maharaj, who felt overjoyed, uttered in deep thankfulness that He had found out whom He had been seeking all those days.

Since that time, the Most Merciful, Kind and Ever Gracious Huzur Maharaj was constantly beseeching Soamiji Maharaj to establish an open General Satsang so that the whole humanity might be benefited and redeemed, as would be clear from the hymn (from Sar Bachan Poetry) of which the first two lines run as follows :—

सतगुरु से करूँ पुकारी
संतन मत कीजे जारो

Translation :—I sincerely pray to Sat Guru to establish and start Sant Mat openly.

Param Purush Puran Dhani Soamiji Maharaj graciously granted this supplication and prayer and established an open General Satsang on the auspicious day of Basant Panchmi in the year 1861 A. D. So the process of salvation and redemption of all the Jivas was started.

This “General Satsang” which was established by Soamiji Maharaj in 1861 will complete one hundred years on Saturday the 21st January, 1961. Therefore, on this auspicious Basant Panchmi, the centenary celebrations will be held in Soami Bagh,

Agra (India), for three days, i. e., from 20th to 22nd January, 1961. Ártí Satsang will be held at Guru Dwará, Panní Gali, in the morning, and Bhandara (general feast) at Soami Bagh on the Basant Panchmi day. There will be held a continuous Satsang throughout day and night simultaneously at Panni Gali and at the Holy Samadh of Soamiji Maharaj in Soami Bagh for three days.

The occasion of starting an open General Satsang was the time for the awakening, as it were, of the dormant spirituality of all the Jivas. Whatsoever may be done to commemorate this auspicious occasion would only be too little. Fortunate are those people in whose life time this auspicious occasion has come. All Satsangis should, therefore, participate in these celebrations, in order to awaken and augment their spiritual potentialities and lot. It is, therefore, requested that those who are in receipt of this informatory note, should kindly inform other Satsangis in their vicinity.

Satsangis in the U. S. A. may as well celebrate the occasion by coming at the house of one of the Satsangis in their town or vicinity and holding a Satsang in the morning of the 21st of January 1961 and a Bhandara (a sort of general feast) in the fore-noon or noon. Satsangs may also be held at some other time at the houses of other Satsangis, if they wish to do so, during the course of these three days. Satsangis of the States of California, Arizona and Texas may, if convenient, go to brother Herbert's place. Likewise Satsangis of the States of Massachusetts, New Hampshire, Florida, Washington, West Virginia, Washington D. C. and Canada, may go to brother John de Verrier's place and those of the States of Michigan and Wisconsin to brother William Collias. Messrs. H. W. McQuinn, John de Verrier and William Collias may extend invitations to the Satsangis of the respective States, under their charge.

These are mere suggestions. Everything depends upon one's convenience, and, of course, upon one's love for the Supreme Father. Satsangis are at liberty to celebrate the auspicious occasion in such manner as they wish to. I am writing all this by way of suggestion. Form of invitation may be on the following lines.

It is hereby notified that a Satsang and a Bhandara will be held at my place.....aton.....in commemoration of the centenary of the Open General Satsang and Basant Panchmi. I, therefore, cordially invite you and all other Satsangis in your vicinity to kindly attend the same.

Something like this may be done. I will supply translation of Discourse No. 108 (of the Hindi book, "Bachan Babuji Maharaj, Vol. I). This Discourse may be read, with advantage, during the Basant Panchmi Satsang. This will give you an idea as to how Babuji Maharaj used to deliver discourses in Satsang. You will be able to see how faithfully it has been reproduced, from memory, after Satsang. There are six big volumes of Babuji Maharaj's Discourses in Hindi.

Wishing you advancement in Parmarth and with heartiest Radhasoami,

Yours affectionately,
S. D. Maheshwari

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DISCOURSE 108

(Translated from the Hindi book, Bachan Babuji Maharaj Vol. I)

A G R A

19/4/1940

BY ADHERENCE TO SAT NÁM, NIJ DHÁM (THE TRUE AND REAL ABODE) CANNOT BE ATTAINED; THE NECESSITY OF THE SUMIRAN (REPETITION) OF RADHASOAMI NÁM, INSTEAD OF THE FIVE NAMES.

1. Those, who joined the Satsang of Soamiji Maharaj but did not have full faith in Radhasoami Nám, due to their slavish adherence to and partiality for their old beliefs, remained deprived of that benefit, which could be had by having faith in and love for Radhasoami Nám. They closed the doors against that benefit and advantage, the conferment of which on all Jivas was the object of the advent of Radhasoami Dayal here. They did not merit it. They were under the sway of Karams, delusions, adherence to and partiality for the old beliefs. They could not have any faith in Radhasoami Nám. Generally, all

were attached to the Samadhs of past Sants and the scriptures, and were clinging to Sat Nam, by way of allegiance and adherence to old beliefs. By the observances of such formalities and activities, they were putting on themselves the same load of Karams as those do who are engaged in performing idol worship in temples. Their mental conditioning was such that they could have faith only if the secrets of Sat Nám were disclosed to them, but the secrets of Radhasoami Nám, they would neither listen to nor accept. To persons with such a mental make up, Soamiji Maharaj gave out the secrets of Sat Nám only, and taught the Sumiran of the same. The benefit so accrued to them was that they were saved from the load of Karams, which they were putting on themselves previously, like others of worldly bent, because they received initiation into the secrets of the Sumiran of Sat Nam from the All-powerful Personage and were thus put on the way of becoming more deserving in future. Excepting this, the added benefit which could be derived as a result of having faith in Radhasoami Nám, could not be secured by them at that time at least. Even now there are persons who adhere and owe allegiance to Sat Nam and the Sumiran of the five Names. They are incapable of having faith in Radhasoami Nam. There will be many of these Jivas who will never go to Sat Lok or Sat Desh at all. They can never accept Radhasoami Nam. Whatever may have been the beneficent consideration of Soamiji Maharaj in revealing the secrets of Sat Nam and initiating them into it, He, nevertheless, observed in clear terms that after the advent of Radhasoami Dayal on this earth, no one can go up to Sat Lok without having faith in Radhasoami Nam. It does not mean that there is any antagonism between Radhasoami Nam and Sat Nam. Sat Nam is also a manifestation of Radhasoami. From Radhasoami Dhám to Sat Nam, He is fully manifest and it is also said that our Isht (objective, goal) is Sat Purush Radhasoami. But if one were to think that one would reach Sat Lok by adopting Sat Nam, it is, of course not possible now. Even if one desires to go to Sat Lok, one shall have to adopt Radhasoami Nam. Without this, full redemption and complete salvation are not possible.

2. The earlier Sants who came to this world knew the secrets of Radhasoami, but at that time they were ordained to reveal the secrets of Sat Nam alone and enjoin its adoption. That time as well as the spiritual desert of the people of that time was such. Therefore the argument that the past Sants had also revealed the secrets of Sat Nam only does not hold good. And in His poetical composition, where Soamiji Maharaj gave out the secrets of five Names, He, after completing the description of the fifth Name, i. e., Sat Nam, went further to describe and reveal Alakh, Agam and Radhasoami as well. Those verses are translated below :—

Beyond that, is Sat Nam's region,
 Resounds where the harp, and is known as Sat Lok.
 Hearing that, Surat ascended on and on,
 Till it reached and entered Alakh Lok.
 Resplendent with suns, millions in number,
 Alakh Purush has a form, most majestic and wondrous.
 From there, the spirit marched further,
 And met Agam Purush, radiant with orbs numerous,
 Far exceeding even billions,
 Ineffable is the Shabd in this region.
 How can I describe the melody of that Sound ?
 For, nowhere in world, is a resemblance found.
 Beyond that, dwells ANAMI, the Nameless Lord,
 That is the Abode of Sants — saith SOAMI, the Lord.

Everything has been said and put down in black and white, and things can be explained in every way by argumentation and discussion, and often discourses are delivered on this subject in Satsang. But those who obstinately adhere to dogmas and partialities, can never comprehend the main and profound principles and secrets of Sant Mat. They are people of dense understanding. Sants, however, never give up. No matter whether one comprehends or not, and accepts or not, They have been and shall ever be teaching and preaching the Truth. Those who are fitted and deserving will be convinced in no time, and will receive and accept Their message with heart and soul, whereas those who are not deserving and fitted for the Radhasoami Faith shall ever prate. Their allegiance to Sat Nam is also merely formal and dogmatic. As a matter of fact, they do not know and comprehend

the secrets of Sat Nam even. They do not even know how to support their stand. For the benefit and information of the Satsangis of the Radhasoami Faith, as also to explain to them the inner secrets, it is explained below as to what questions and arguments could possibly be posed and advanced in this connection, and what their answers are.

3. The first question that could be asked is : Why is it that the description of each of the five Names and the corresponding five regions has been given separately in the holy compositions and Alakh, Agam and Radhasoami Name have not been described separately ? Why is it that in the very hymn in which the line "The fifth citadel (Sat Lok) is the royal throne" appears, Alakh Agam and Radhasoami have also been included ? The next question could be : If RADHASOAMI is the Name of the Final Region, how can any progress be possible if this Name is adopted for the devotional practice from the very beginning ? For, the regions shall be revealed and attained in progressive order by adopting devotion to the Name of the first region first and so on. If devotion to Radhasoami Nam were adopted from the very beginning, would the remaining Náms (Names) be passed over in a leap ? That is to say, it may be said for the sake of argument that Radhasoami Nám cannot be realized and awakened at this plane. The second question is similar to the one that some people ask : Are the five centres below, leaped over that the devotional practices taught by Sant Mat start from the sixth Chakra ? Just as the five lower centres are not skipped over, but are included in Surat Shabd Yoga of the Sants, so in adopting devotion to Radhasoami Nám from the very beginning, the different regional Names are not dropped. Everything is systematic and based on definite principles.

4. Nám (Name), Rúp (Form), Leelá (activity) and Dhám (Region) are four things. The principal Sound of a region, which resounds at the centre of that region, is also the principal Name of the Presiding Deity of that region. In other words, it is the Nám (Name) of that region, as for example Niranján of Sahas-dal-kanwal and Om of Trikuti. The lineaments that mark the ether of that region is the Rúp (Form) of that region, e. g., the

form of flame in Sahas-dal-kanwal. These forms are revealed at the time of initiation. It would be proper to state here that these forms are merely to help form some conception of the real forms. When one reaches that plane and gets internal realization, then alone would one know the true form. All that is told here can only help one conceive and imagine. From Bhanwarguphá below, there are two currents at every centre, i. e., two branches have issued forth from the principal Sound, for instance, the sounds of bell and conch-shell in Sahas-dal-kanwal. They are called "Dhuns" (melodies or resonances). They correspond to left and right directions.

मूल . नाम और शाखा धुन की
Mool Nám aur Shákhá Dhun kí

Mool=Basis, foundation, source, origin, cause, root. aur =and. Shákhá = branch. Dhun=resonance. [Translation :—Nám (Name) is the Mool, and Dhun the branches]. These resonances constitute the Leelá (activity) of a region. Below Bhanwarguphá there are two currents, which have two resonances. Higher up there is only one current, Bansí (flute) in Bhanwarguphá and Bína (harp) in Sat Lok, and the sounds of still higher regions cannot be likened to any sound here. What is meant is that in Sat Desh there is one current and one essence. There the essence is that of pure spirituality of Surat. There the essence is not adulterated; it has not undergone any change. The only difference that exists between the essence of one region and that of the other (of Sat Desh) is that the same essence has become subtle, more subtle and extremely subtle and so on. On the other hand, in the lower regions, the essence has undergone a change from one region to the other. It is for this reason that in Bání (Poetical Composition) five Names have been described separately and from that region onwards whence the essence becomes unchangeable, viz., from Sat Lok, the description of all the three regions, viz., Alakh, Agam and Radhasoami Dhám, has been made together with the description of Sat Lok because the essence is the same.

5. Secondly, the manner of the exaltation or elevation of spirit to Sat Lok or other regions of Sat Desh is not exactly what it is in the lower centres (Brahmánd). The manner of

ascension in Sat Desh is quite different. There it is telescopic. Soamiji Maharaj and other previous Sants as well have spoken of this telescope.

6. Thirdly, the sounds of Alakh, Agam and Radhasoami Dhám cannot even be conceived on this plane. Then how could they be described separately like the five Names ?

धुन का वर्णन कैसे गाऊँ
जग में कोई दृष्टांत न पाऊँ

How can I describe the melody of that Sound ?

For, nowhere in world, is a resemblance found.

7. Fourthly, the secrets of the path and different regions, as described in the particular hymn, containing the line "Repeat the five Names", could be described only that way, and not otherwise. Would it not have been against the form and usage of this world, if Soamiji Maharaj had said that He was Radhasoami and His Form should be contemplated ? To Adhikáris, (deserving, qualified), of course, He said even that much. Adhikáris, as a matter of fact, did not need to be told; no sooner did they come in His presence and have Darshan, than they believed, recognised and acknowledged that He was the Supreme Father, Radhasoami Dayal Himself in human form. And they always looked upon Him as such.

8. In reply to the second question, mentioned in paragraph 3 above, it is said that Dhám (region) and Leelá (its activity) cannot change, as for example, Sahas-dal-kanwal cannot become Trikuti. But just as the Form of the Guru can be contemplated at Sahas-dal-kanwal as well as at Trikuti, and so on, and the contemplation of the Form of the Guru, if performed from the start, will go on, and will not have to be changed at different planes, so also the Name, if it is that of the final region (viz., Radhasoami Dham), need not be changed at different planes. That very Name shall lead the practitioner on to the topmost region. The adherents of Sat Nam accepted and agreed to the practice of the contemplation of the Form of the Guru from the very beginning, without changing it at different planes, but as regards Sumiran, they say that five Names of the five regions will have to be repeated and the Name shall have to be changed from

stage to stage. This controverts their own argument, for as regards Dhyān (contemplation) they say that the Form of the Guru shall awaken at different planes the respective local forms and therefore the contemplation of the Form of the Guru, in place of local forms, is desirable, while as regards Sumiran (repetition of Name) they say that the local Name must be intoned and repeated. Now, if no change in the Form of contemplation is necessary as the local forms at every centre can be vivified by the contemplation of the Form of Guru, no change of Name, whose current has descended along with the Guru and which has been prescribed by the Guru, is at all necessary, for the local Name of every centre shall also be activated by the same Name. But those, who are slaves of dogmas, refuse to understand this. We need not mind them. But for the sake of those who have faith in Radhasoami Name, it is now explained as to why it is not necessary to change either the Name or the Form at every centre and how by the contemplation of the Form of Guru and the devotion to and Sumiran of Radhasoami Nam, Sat Desh could be attained.

9. All the spirit entities that have come into this world, have descended from Sat Desh, but as they descended down and down into the regions of Mana (mind) and Maya (matter), they got encased in covers, and went on becoming more and more dormant. The outer covers, pertaining to the plane on which a spirit entity comes to stay, no doubt, become kinetic. Owing to this it is able to act on that plane through body and mind, but on all other planes, it remains dormant. In Jiva state, for example, all actions are performed as a result of the awakening and location of spirit at the plane of Antah-karan (solar plexus), while all other planes remain dormant. On the other hand, the current that has descended from Sat Desh to assume the Form of Sant Sat Guru is not encased in covers, nor is it dormant at any plane. That is to say, it is kinetic at all the planes and in the course of its descent it has assumed at every plane a form composed of the materials of that plane till on this plane it has come to dwell in a body composed of flesh and bones (the five elements of the matter of this plane.) This Form, in other words, is the Form of Sat Purush Radhasoami. When on this plane, He behaves like all other Jivas, makes mistakes and even indulges

in fun and amusement. But it must be remembered that His mistakes and fun and amusements are not devoid of purpose. They are certainly calculated to do good to the Jivas, and their Gadhat गड़त (reformation and correction), bodily, mental and financial, is the desired object. As regards Gurumukh, he is projected down to the lowest centre. But as Sant Sat Guru, He does not descend lower than the sixth Chakra. If He descended lower, this universe would be dismantled and annihilated. His diffused spirituality is resplendent and powerful enough for performing all the functions of Antah-karan superbly. He also experiences the urges of desires like all other Jivas, and, in Gurumukh state, He even goes down to the planes of Indriyas (sense-organs). In the case of Jivas, the descent to the planes of Indriyas results in the generation and multiplication of evils, while in the case of Gurumukh, the evil tendencies not only do not multiply, but, by Mauj, are decreased.

At the plane of mind, He becomes subject to desires,
Such is my beloved Radhasoami.

At the plane of Indriyas, He reduces evil tendencies,
Such is my beloved Radhasoami.

(Translated from Sar Bachan Poetry)

The long and short of it is that although the full manifestation of Sat Purush Radhasoami is there, yet it is present and kinetic at every plane, consistent, of course, with the degree of spirituality and refulgence of that plane. On this plane, His Darshan is available in human form. Just as the Form manifests itself here and enables people to get Darshan, so the Name of the topmost region, i. e., Radhasoami, can also come down to this plane and be heard.

O mind, listen today with all your attention,
To the reverberations of the Radhasoami Name.

(Translated from Prem Bání)

Darshan of Guru Form can be had at the plane of Antah-karan, but at Sahas-dal-kanwal, the same Form appears more radiant and glorious; and at Trikuti, it becomes still more radiant, refulgent and glorious, and so on, till in Sat Lok, it becomes the Form of Sat Purush. Thence onward in Sat Desh, the Form does not change. In fact, the Form does not exist there; it is impersonal

there. Similarly, the reverberations of Radhasoami Name can be heard at this plane, at Sahas-dal-kanwal and at Trikuti as well. The difference is that at every higher plane, it becomes more subtle. The sum and substance is that the contemplation of the Form of Guru and Sumiran of Radhasoami Nám are performed from the very beginning, and just as no change in Form is necessary, so also no change of Name is necessary. In case, one does not have any love for the Guru Form, the contemplation of the local form may be practised, but one would experience great difficulty and much delay in achieving success. Contemplation of the Form of Guru makes the progress and practice easier. It is very helpful, and progress is quicker. Likewise, Sumiran of the local Name could also be performed, but the Sumiran of Radhasoami Nám shall render the practice easier and progress will also be quicker. Kal and Maya tremble before this Nám. Kal and Maya are rendered impotent and helpless when this Nám (Name) is chanted. This Nám is the Supreme Mantra.

(409)

R. S.

Soami Bagh, Agra
December 25, 1960

My dear brother John de Verrier,

I give below the elucidation and explanation of paragraph or Bachan No. 14 of the Last Discourse of Soamiji Maharaj.

- (a) Soamiji Maharaj's father Lala Dilwali Singh Ji was originally a follower of Nanak Saheb's cult. He used to read with great love and fervour Nanak Saheb's Bani (compositions) and recited daily the Japji, Sodar, Roras and Sukhmani from the time of Soamiji Maharaj's grand father, in whose hand-writing the book Sukhmaniji in Urdu, still exists. (paragraph No. 7, Chachaji Saheb's Hindi book, Jiwan Charitra Soamiji Maharaj)
- (b) The family, however, had the good fortune of coming in contact with Tulsi Saheb of Hathras, who was a perfect Sant. Occasionally Tulsi Saheb visited Agra and Lala Dilwali Singh Ji also went to Hathras very frequently. On account of this association, faith in Sant Mat took a deeper root. (paragraph No. 8 of the book mentioned above)

- (c) ---beyond that (Sat Lok), leaving two stages is Anami, i. e., Radhasoami Pad. It is the final, the highest and the third stage from Sat Lok above. It is the eighth stage from Sahas-dal-kanwal. This is the real abode and the throne of Soamiji Maharaj. (paragraph No. 10 *ibid*)
- (d) Huzur Radhasoami Saheb (Soamiji Maharaj) was married in the family of Lala Izzat Rai Saheb of Faridabad, District Delhi. (paragraph 14 *ibid*)
- (e)And Soamiji Maharaj, having no anxiety or worry, applied Himself to the performance of Abhyas, and began preaching Radhasoami Faith. (last sentence of paragraph 25 *ibid*)
- (f) Radhasoami Faith is also called Sant Mat, and the practice of Surat Shabd Yoga is enjoined therein. (paragraph 26 *ibid*)
- (g) Radhasoami Dayal has laid great stress on earnestness and love, without which even the worldly affairs are not properly executed, whereas this is a Parmarthi or religious affair. (Paragraph 28 *ibid*)
- (h) Anami Purush or the Supreme Being is all powerful and the reservoir of all and everything and it is through His omnipotence that all the work of the Creation is going on. Those Param Sants who come from there, bring with them the same omnipotence, so there is no difference between them and the Anami Purush. When the Anami Purush (as a Perfect Sant) makes His advent in this world for the salvation of Jivas, none can be greater than Him in this world. He cannot, therefore, adopt any one as His Guru. Hence it was that Soamiji Maharaj had no guru, nor did He actually take instructions in Parmarth from anybody. (paragraph 31 *ibid*) Answer to questions Nos. 95 and 96 (No. 402)
- (i) A Parmarthi or Abhyasi should raise his spirit or Surat internally and fix it at the Holy Feet of Sat Purush Radhasoami Dayal or should direct his attention towards that direction. (paragraph 33 *ibid*)
- (j) The spirit or Surat, which is an emanation from Sat Purush Radhasoami, is a mighty essence in this body, through whose potency the whole of our body, our mind and all the sense organs are performing their respective functions. (paragraph 35)
- (k) The Prime Shabd or Word (Adi Shabd) is the Lord and Creator of all. Prime Spirit or Current (Adi Surat), i. e., His first manifestation is called "Radha". These are also known as Shabd and Surat. As their Currents came down, other Shabds originated

from Adi Shabd and other Surats (spirits) emerged from the Adi Surat. Thus Surat emanated from Shabd, and Shabd from Surat, and so on, and took their location at their respective places. (paragraph 36 ibid)

- (l) The origin of all is Radhasoami, the Supreme Being. Here Shabd is infinitely latent or subtle, the like of which does not exist in this world or creation. From this Shabd Sat Purush originated. (paragraph 38 ibid)
- (m) Sant Sat Guru is he who has reached Sat Lok and Param Sant is He, who has reached Radhasoami Abode. Sadh Guru is one who has attained Brahm or Par-Brahm stage. Those who have not reached this stage, they are called Sadhus and Satsangis. (paragraph 14 ibid) Answer to question No 105 (No. 402)
- (n) Every body should adopt the Holy Feet of Radhasoami, who is the Lord of all, as His Isht (Goal, Objective). Every Parmarthi should intensify his intention and determination to reach there, and should begin working for it. (paragraph 42 ibid)
- (o) Radhasoami Nam was made known by the Supreme Being Himself, when the humble servants of Huzur Radhasoami Saheb (Soamiji Maharaj) through their Abhyas (devotional practices) and Satsang came to realize His (Soamiji Maharaj's) high position and immense powers, and when by His own grace, He gave a little hint about Himself, from that time they (the humble servants) started addressing Him (Soamiji Maharaj) by the appellation of Radhasoami, the Name of the Original Abode from where He (Soamiji Maharaj) was pleased to come down. (paragraph 43 ibid)
- (p) In the Bani (compositions), i. e., Sar Bachan Poetry, the glory and supremacy of Sat Lok and Radhasoami Dham have been expressed in such an easy style and language that even illiterate men and women can very well follow it. To grasp its ordinary meanings or implications no explanation or exposition from any one is needed. (paragraph 88 ibid)

2. In face of the above quotations from the book of Chachaji Saheb himself, does it lie in anybody's mouth to say that Soamiji Maharaj did not preach Radhasoami or that He was not the expounder of the Radhasoami Faith or that His mission was to propagate the religion of Sat Nam, and not Radhasoami? To quote Chachaji Saheb as an authority for such heterodoxical views is sheer blasphemy. The writer of the

pamphlet "Truth Unveiled" (Appendix A) has very cleverly suppressed these most important and significant passages of the book "Jiwan Charitra Soamiji Maharaj" by Rai Pratap Singh alias Chachaji Saheb, from the view of the true seekers of Parmarth.

3. What is truth ? At best you have got hold of nothing more than one of the facts that constitute truth, like the blind men holding one of the elephant's limbs; sometimes it is more than the truth because it has been embellished, and sometimes less than that because something inconvenient has been omitted from it. Pure truth is as rare as a nugget of pure gold. Human minds are ever occupied in converting truth into the finished products according to their desire and convenience. Outside law courts, if you have imagination, you can see towering slag-heaps of rejected truths, just as there are heaps of dross outside a smelting plant.

4. Sants usually do not say that They are Sants, and this statement of Their's is correct, for Sants never speak a lie. What it really means is that the Nij Rúp (Real Form) of Sants is in Dayal Desh, and Their heart plane is located at Daswán Dwár, just as the spirit-form of Jivas is located at the sixth Chakra or the third Til, and heart plane at the solar plexus. And Param Sant Soamiji Maharaj was the Incarnation of the Supreme Being Radhasoami Dayal, His heart plane was at Sat Nam Anami and His Nij Rup in the Highest Region of Radhasoami. Ordinarily when a man speaks, he is seated at the heart centre, which is the seat of mind, and if, therefore, he says that he is not a Surat, he is right. Similarly the statement of Sants that They are not Sants is correct. So, whatever Soamiji Maharaj had said was correct and right. (Translation of Answer to Question No. 68, Chapter 7, "Bachan Maharaj Saheb in Hindi".)

5. The heart plane of Soamiji Maharaj being at Sat Lok, whatever He spoke, He spoke from the plane of Sat Nám. But His Nij Rup (Real Form) being in *Radhasoami Anami Pad*, He was present at all the planes from Sat Lok to Radhasoami Anami Pad. That is why He had said (i) in Sar Bachan Poetry

इन तीनों में मेरा रूप

Translation :—These three (Sat, Alakh and Agam) are my own manifestations, and I am in all the three forms (Agam, Alakh and Sat Nam); and

(ii) in paragraph No. 14 of the “Last Discourse of Soamiji Maharaj”

The Faith I had expounded, was that of Sat Nam and Anami. (Anami means Radhasoami, vide paragraph No. 1^{(c) and (e)} above).

6. The meaning of “The Faith I had expounded, was that of Sat Nam and Anami”, is only this that Soamiji Maharaj’s heart plane was located in Sat Lok, and, of course, His Nij Rup (Real Form) was in *Radhasoami Pad*.

7. The inner meaning of Soamiji Maharaj’s statement was, although He had been here in this world, in this physical body, His Surat or spirit was mainly in Sat Lok and Radhasoami Dham. On the 15th June, 1878, the time had come when He was to leave this physical body and withdraw His spirit from Sat Lok, Alakh Lok and Agam Lok, and return to His Real Abode, *Radhasoami Anami Pad*. What would remain after Him, was Radhasoami Faith which He started in 1861 at the specific prayer and request of Huzur Maharaj who was to continue the same. If one could not and would not follow Him (Huzur Maharaj), the Gurumukh and Successor, and His Faith (Radhasoami Faith), in that case, Soamiji Maharaj expected at least this much that one would let Radhasoami Faith also continue by not opposing Huzur Maharaj or putting obstacles in the spread of Radhasoami Faith.

8. In one of His letters, Soamiji Maharaj had written to Huzur Maharaj, “In short, what I mean, is that you should bring such a wonderful and novel present for me, that by hearing of it and seeing it, I may feel a unique pleasure.” (lines 17-22, page 34, Last Discourse of Soamiji Maharaj and Letters of Soamiji Maharaj and Huzur Maharaj). Now what could that wonderful and novel present have been? It could not certainly be cash or valuable apparel or eatable. No such thing could afford unique pleasure to Soamiji Maharaj, who was Supreme Being Radhasoami Dayal.

9. In this connection, please refer to the following :—

.....There still existed a violent and unrelenting opposition to the exposition of Sant Mat in its true form and more so to the public manifestation of any Name (Nam) beyond Sat Nam, Sat Shabd or Sar Shabd. People who belonged to the so-called Sant Mat of the time (amongst whom were included the family of Soamiji Maharaj and His near relations) contented themselves with outward formalities of *Guru Nanak's Mat* and worship of Samadhs, etc. In this atmosphere there was not one single soul who would tolerate the message of "Nam" higher than that of Sat Nam. (lines 6-17, p. 315, H. & T.)

10. What that wonderful and novel present was, which Huzur Maharaj brought for Soamiji Maharaj, and on hearing or seeing which, Soamiji Maharaj felt unique pleasure, is hinted in the following passage :—

Soamiji Maharaj had not given out the Name RADHASOAMI in the beginning. He used to give out the secrets of regions only upto Sat Nam Anami and confined the initiation also upto that region, as was the practice of all previous Sants. When Huzur Maharaj perceived the reverberations of the Sound of RADHASOAMI Nam, as coming from the Highest Region in the course of His (Huzur Maharaj's) practice of Surat Shabd Yoga, and on reaching there, witnessed the identity of the Nij Rup (Real Form) of Soamiji Maharaj with the Form of Radhasoami Dayal, He (Huzur Maharaj) started using the same Name, i. e., RADHASOAMI, for addressing Soamiji Maharaj. Later on, at the request of Huzur Maharaj, initiation into Radhasoami Name and the modes of practice leading up to Radhasoami Dham was started. Since then the practice of uttering, repeating (Sumiran) and chanting of Radhasoami Name with tongue, mentally and spiritually also started. (paragraph 42, Jiwan Charitra Huzur Maharaj, written by His son, Lala Ajodhia Prashad alias Lala Ji Saheb).

11. In corroboration of the above statement, paragraph No. 1 (o) given above, taken from Chachaji Saheb's book, may be read.

12. The wonderful and novel present which Soamiji Maharaj bade Huzur Maharaj to bring for Him (Soamiji Maharaj) was that Huzur Maharaj should hear and realize within Himself the glory of Radhasoami Name. He did so and witnessed the identity of Soamiji Maharaj with Radhasoami

Dayal, and thus it was that He started addressing Soamiji Maharaj as Radhasoami. He also solicited Soamiji Maharaj to give Updesh (initiation) of Radhasoami Nám and prayed for the establishment of General Satsang which He (Soamiji Maharaj) did on Basant Panchmi day (15th February) in the year 1861 A. D. (17 years prior to His departure). The present was wonderful and novel in as much as prior to this Soamiji Maharaj did not reveal and disclose the Highest Name Radhasoami. In fact, there was none to accept it. This wonderful and novel present gave Soamiji Maharaj unique pleasure because it was in fulfilment of the mission for which He had come down. It paved the way for the propagation of Radhasoami Faith, affording true and complete salvation to the Adhikári (fitted) Jivas. For this, Soamiji Maharaj had been waiting so long, and when, by His Mauj, the proper time came, He gave out *Radhasoami Nám and Radhasoami Mat*. Thereafter He was pleased to compose Sar Bachan Poetry which is replete with the praises of Radhasoami Nam.

13. As Radhasoami Nam and Radhasoami Faith were given out in 1861 at Huzur Maharaj's request and prayer, Soamiji Maharaj, in His Grace, called it the Faith introduced by Huzur Maharaj. In this way also Soamiji Maharaj emphasised the importance of Gurumukh in the scheme of salvation of Jivas. In Sar Bachan Poetry, it is written

सबके सिर पर उसका डंका, काहू की उसके नहीं संका ॥
 बड़े २ उधरें उस संगी, गुरुमुख है इन सबसे चंगा ॥
 गुरुमुख की गति सबसे भारी, गुरुमुख कोटिन जीव उबारी ॥
 कहाँ लग महिमा गुरुमुख गाऊँ, कोई न समझे किस समझाऊँ ॥

Couplets 24-27, Hymn 1, Chapter 8, Sar Bachan Poetry, Part I.

Translation :—He (Gurumukh) has sway over all, and he has none to fear. However high may one's status be, one would get salvation only in the company of the Gurumukh, because the Gurumukh stands above all. His status is superior to that of all others. Gurumukh redeems innumerable Jivas. How much shall I sing the praise of Gurumukh ? None understands it. To whom shall I explain ?

14. Soamiji Maharaj's family consisted of the following eight members :—

1. Soamiji Maharaj.
2. Radhaji Maharaj.
3. Rai Bindraban Saheb (younger brother of Soamiji Maharaj).
4. Do.'s wife, called "Chhoti Mataji".
5. Rai Prataph Singh alias Chachaji Saheb (youngest brother of Soamiji Maharaj).
6. Lala Suchet Singh (Chachaji Saheb's eldest son).
7. Lala Suján Singh (Chachaji Saheb's second son).
8. Lala Sudarshan Singh (Chachaji Saheb's youngest son) alias Seth Saheb.

Besides these, there were the wives of the last three, and some of their children.

15. Radhaji Maharaj

For Her spiritual status, please read pages 551 and 552 of the book, "Correspondence with certain Americans, Vol. I", and also two lines at the bottom of page 439 and 3 lines at the top of page 440 of the book, "Radhasoami Faith : History & Tenets", wherein Seth Saheb had said, ".....Soamiji Maharaj said in my presence that Her Surat had come with Him from *Dhur Dhám* (Highest Region) and was Nij Rádhá Dhár, so She should be called by the name "RADHA JI".

16. Chhoti Mátá Jí

Soamiji Maharaj said, ".....and should treat Radhaji and Chhoti Mata Ji alike." (vide paragraph 5, page 42, Last Discourse of Soamiji Maharaj).

17. Lala Sudarshan Singh alias Seth Saheb, the youngest son of Chachaji Saheb.

References to him and his high spiritual status are to be found in Sar Bachan Poetry and Sar Bachan Prose, the books of Soamiji Maharaj and in Chachaji Saheb's book, "Jiwan Charitra Soamiji Maharaj". Chachaji Saheb has devoted more than two pages to him in his book.

18. What Chachaji Saheb has written, in his book, about Lala Sudarshan Singh, his youngest son, is translated below :—

Once Sudarshan Singh, my dear youngest son, had expressed his desire to go to England for his education with the idea that on return from there, he would be able to secure a good job. For this purpose he met a number of European high officials through Mathura Das, Tehsildar (Revenue Officer) of Agra. When all this was made known to Soamiji Maharaj, He sent for Sudarshan Singh and observed, "The underlying idea with which you wish to go to England, i. e., progress and advancement in life, will be done here and you rest assured." On this, Sudarshan Singh gave up this idea. Further Soamiji Maharaj said, "Your worldly as well as religious welfare will very well be accomplished here, that is, you will receive Grace both in your worldly affairs and Parmarth.

From the very beginning, when he was a young lad, he was interested in religious pursuits. When he was at Allahabad for his education, he used to write his true feelings daily to Soamiji Maharaj and used to comply with His orders. At that time, once, when his diary was read over to Soamiji Maharaj, He was very much pleased. Soamiji Maharaj observed, "This child will receive special Grace"; which is now too evident. (vide paragraph 75 of Chachaji Saheb's "Jiwan Charitra Soamiji Maharaj")

19. Lala Sudarshan Singh's pet name was "Darso". Soamiji Maharaj and others called him by this short name "Darso". Soamiji Maharaj had composed a Shabd (hymn) of Ártí for him, which appears in Sar Bachan Poetry, and is translated below. The literal meaning of the word "Darso" is one who is desirous of having Darshan. Árat or Ártí is a ceremony performed by Hindus in adoration of a deity or Guru by moving circularly before him a platter containing a burning lamp. It also means a hymn of praise.

आरत गावे दरसो अपनी ।

छिन २ राधास्वामी २ रटनी ॥

Darso (one who is desirous of having Darshan, i. e., vision of the Lord) sings his Ártí. Every moment he is reciting Radhasoami Radhasoami.

थाल इलम का जोत अमल की ।

पढ़ पढ़ आयो राधास्वामी की सरनी ॥

He has made learning (or knowledge) a platter, and on it he has placed a burning lamp of Abhyas (devotional practice).

On acquiring knowledge and learning, he has adopted the Saran (protection) of Radhasoami.

कलम लगन और प्रेम दवाता ।
लिख २ राधास्वामी हिये बिच गाता ॥

He has made earnestness his pen, and love, his inkpot. He inscribes Radhasoami again and again, and chants IT within his heart.

पढ़ी पारसी पढ़ी अंग्रेजी ।
हुई मेहर बुधि पाई तेजी ॥

He has learnt Pársí (Persian) and Angrezí (English). By His Grace his intellect has grown keen.

देखा सब जग झूठ पसारा ।
पाया नाम राधास्वामी का सारा ॥

He now realizes that the whole world is an illusory fabric, and has found out Radhasoami Nám as the only truth.

सुरत चढ़ी खुला शब्द अपारा ।
कुमत हरी और मन को मारा ॥

His spirit gets elevated, and the doorway of infinite Shabd has opened. Evil thinking has been overcome and the mind subdued.

प्रेम बदरिया घुमड़न लागी ।
बरस २ धुन अनहद जागी ॥

The clouds of love have begun to hover round, and the reverberations of "Anhad Shabd" have begun to pour down like rain.

चाँद सुरज दोउ गये छिपाई ।
सुखमन नदी उमँड़ कर आई ॥

Both sun and moon have become invisible, and the Sukhmaná river has gushed forth bubbling.

खुला द्वार फूटा घट गगना ।
सुन्न शिखर देखत मन मगना ॥

The door has opened and the inner sky has become visible within; and the heart is feeling elated at seeing Sunn, the top of Brahmánd.

बाल अवस्था खेल कूद की ।

खेल दिखाया साँचा अब की ॥

The period of childhood was for play and frolic, but the true play has only been shown now.

दया हुई अब स्वामी भारी ।

आरत पूरन हुई हमारी ॥

The Lord or Soami has now shown His immense Grace, and my Árti has come to a close.

20. The important Bachans Nos. 250, 251 and 252 in Sar Bachan Prose of Soamiji Maharaj, formed the contents of a letter written by Huzur Maharaj under Soamiji Maharaj's order, in reply to Seth Saheb's diary which he used to submit to Soamiji Maharaj from time to time. (vide paragraph 18 above).

21. In the notice issued for the election of members to the Central Administrative Council, in 1902, the three sons of Chachaji Saheb were listed at the 7th, 8th and 9th positions among the candidates for election. As a result of polling, the youngest son secured the 5th position, while the eldest son went down to the 8th position. This shows that Satsangis, in general, were aware of the very high status of Lala Sudarshan Singh alias Seth Saheb.

22. From all accounts we have, it is clear that Lala Sudarshan Singh was a very high class devotee and Satsangi. When a person of such a high spiritual status enquired of Soamiji Maharaj as to whom he should look to in future for guidance, Soamiji Maharaj straightway answered in unambiguous and clear terms that he should, henceforward, attach himself to Huzur Maharaj. No ifs and no buts. Son asked for bread (Parmarth), and Father gave him the holy bread (True Parmarth). Vide paragraph No. 2 on page 5, "Truth Unveiled", Appendix A.

23. Let us now see what Chachaji Saheb had said in his book about Rai Bindrában Saheb, the younger brother of Soamiji Maharaj.

He was a first class devotee and a high class Faqir. The Bindrabani religion which is prevalent today in the province of Oudh, was started by him. The books, "Bihar Bindrabani" and "Samar Bihar

Bindraban" were compiled by him. He spent thousands of rupees on Parmartha pursuits during his life time. He served Soamiji Maharaj most faithfully with mind, body and riches so much so that he would not even order his daily wear without the specific order of Soamiji Maharaj. He invariably did high class service to Sadhus.....In Delhi Darbar, he was granted a Sanad* by Government for his magnanimous charities.

24. Two striking contrasts are noticeable from the above in the life of Rai Bindraban Saheb. On one side he served Soamiji Maharaj most faithfully with his body, mind and riches, and spent thousands of rupees on charitable purposes. On the other side, he started his own separate religion called Bindrabani religion and composed his own books named above, to propagate his own separate sect. Some more details about his life are given below.

25. During his stay at Faizábád, in the district of Oudh, for eight long years, he promulgated his own religion which is known as Bindrabani Panth (Faith) and began to take disciples and initiate them, both ascetics and householders, into the name "Satguru Rám". Thousands of people acknowledged him as their guru. He was often referred to as the incarnation of Jesus Christ. The reason for this appellation seems to be this that he was well versed in the English language, and used to dress like an English man. His disciples called him "Sarkár Sáheb". From the books compiled and composed by him, it appears that he had conglomerated Satguru, Ram, Om, Ganesh, etc., etc.

26. The Mantra or the watch word of the Bindrabani religion, started by Rai Bindraban Saheb, was "Satguru Ram". In the very beginning of his compositions, he starts with obeisance to and praises of Guru Nának.

27. This shows his partiality for Guru Nanak's Faith in which he was nurtured and which was followed by his own grand-father and father. Then he did not accept any Name beyond Sat Nam. (vide page 315, H. & T.)

28. He, however, did not continue in the Faith of his fore-fathers. viz., Guru Nanak's Faith, nor adhere to Sat Nam.

* Testimonial, certificate.

29. Once in every twelve years is held a big fair at Alláhábád, situated at the confluence of the Gangá and the Yamuná rivers, when people collect there in lakhs. The religious leaders of all prevalent sects, flock there from all parts of India with their paraphernalia. Guru or leader of each and every sect or religion is taken out in a procession. As Rái Bindrában Sáheb was also a guru or head of the Bindrábaní sect, he was taken round in the city of Alláhábád, in a procession, with great pomp and show. He was seated on an elephant, and was followed by elephants, camels, horses, palanquins, bands, musical parties, hundreds of his disciple-Sadhus and public in thousands. This was the acme of his career as a guru. There was a great news in the newspapers of those days about Rai Bindraban Saheb and his newly found religion. It took place in the year 1870.

30. There was nothing substantial in this new religion. Yet the worldly people who are devoid of the instinct of true Parmarth, were attracted by the glamour and pomp of this religious leader of a new religion. It was nothing but an abortive attempt on the part of Kal to put obstacles in the way of the spread of Radhasoami Religion.

31. Soon after, Rai Bindraban Saheb fell ill. He had to retire prematurely from the Government service and return to Agra. It was then that Soamiji Maharaj made him perform the practice of Surat Shabd Yoga. Rai Bindraban Saheb died in 1875, i. e., about 3 years before Soamiji Maharaj's departure.

32. When Rai Bindraban Saheb returned home after the historical procession mentioned above, there were about two or three hundred Sádhus with him. But they all went away when they saw that their guru was only one of the so many disciples of Soamiji Maharaj. Two or three Sadhus who were sincere Sadhus remained behind. They accepted Soamiji Maharaj as their Guru.

33. Bachan No. 59, Part I, Sar Bachan Prose, is directly on Rai Bindraban Saheb. This may be perused in this connection.

34. Chachaji Saheb, the youngest brother of Soamiji Maharaj, was almost always at home at Agra. It was through him that Huzur Maharaj got the first interview with Soamiji

Maharaj. He whole-heartedly welcomed the open General Satsang started in 1861 by Soamiji Maharaj, at the prayer and request of Huzur Maharaj. He was impressed by the devotion and service of Huzur Maharaj.

35. But the weekness of the great did persist. Guruship had some attraction and there lurked a partiality for Sat Nam, the religion of his fore-fathers. These tendencies could not assert in the time of Soamiji Maharaj. But when Soamiji Maharaj had departed, some self-seekers gathered round him and wanted to drag him into the vortex of gurudom. The following statement occurs in one of the books brought out by the Dhárá Sindh Pratáp group of Gwálíor, which considers Chachaji Saheb as the successor of Soamiji Maharaj and prefixes the words "Param Purush Puran Dhani" to his name.

Once Soamiji Maharaj said to Chachaji Saheb, "If you wish to act as a guru, I hereby give my approval; you may do so". Chachaji Saheb replied, "No, I do not want to be a master. I wish to remain a servant. I shall perform whatever service (Sewa) I can, while remaining as an humble servant," (Translated from Hindi).

36. Omniscient Soamiji Maharaj knew that some of the dissentients would try to instal him as their patron and prop. It was in this context that Soamiji Maharaj desired Chachaji Saheb to let *Radhasoami Nám and Mat* continue. As the dissidents started their own sects, they tried to have the blessings of Chachaji Saheb as well. But Chachaji Saheb under Soamiji Maharaj's direction could not go as far as to oppose Radhasoami Nám and Huzur Maharaj.

37. Radhaji Maharaj's long stay for a period of 16 years, after Soamiji Maharaj's departure was another important factor in the spread of Radhasoami Faith. Some members of the family felt that guruship had gone out of the family and were also up to some mischief. On such occasions, it was Radhaji Maharaj who pacified them and curbed these tendencies.

38. Radhaji Maharaj departed after Huzur Maharaj's Satsang had been well established and the family had been fully reconciled to the inevitable. Chachaji Saheb had so much

attached himself to Huzur Maharaj that he was once or twice seen cleaning the drain of Huzur Maharaj's house with a broom and bucket of water.

39. When Maharaj Saheb became the Sant Sat Guru, Chachaji Saheb handed over the garden (Soami Bagh) to Him. In compliance with His wishes, he accepted the Presidentship of the Council established by Maharaj Saheb.

40. But in his magnanimity Chachaji Saheb had a place for the dissidents also. Whenever any action was contemplated to be taken against some one of the dissidents, Chachaji Saheb would intercede. Inclusion of Baba Jaimal Singh's name in the list of the candidates for election to the Council, was at the instance of Chachaji Saheb. The general power of initiation was given to Baba Jaimal Singh because Chachaji Saheb had recommended, and Jaimal Singh had agreed to obey the Council and Maharaj Saheb. Having regard to the position and status of Chachaji Saheb, it was but right and proper to accede to his requests and respect his wishes.

41. There is no record in the Council's office, if Chachaji Saheb wrote any letters to Baba Jaimal Singh and others like him.

42. It is interesting to note that the resolution for administering a strong warning to Baba Jaimal Singh and taking necessary action against him, was put before the Council by Lala Sudarshan Singh Seth, Chachaji Saheb's own son, and was seconded by Bábu Shyám Lál, the founder of the Dhára Sindh Pratáp group. (vide page 258, Correspondence with certain Americans, Vol. I). Isn't it funny that the would-be leader of one dissident group seconded the proposal for taking action against the leader of another dissident group ?

43. In regard to the "two phase dogma" phrase coined by the writer of the pamphlet "Truth Unveiled", it would suffice to invite the reader's attention to the last paragraph on page 313 and the top lines on page 314 of the book "H. & T.". Even the previous Sants such as Kabir Saheb, etc., imparted the secrets of Dayal Desh and gave out Sat Nam to the members of the innermost circle only, while in public they taught Pranayam

or Ashtang Yoga. Shri Radh Krishna Khanna, the author of "Truth Unveiled" says at page 5 of his pamphlet, "What is his authority one would like to know ?" Well here it is.

जोग ज्ञान मत इनहूँ भाखा ।
पुनि संतन मत ऊंचा राखा ॥

(Couplet 24, Hymn 5, Kártik Más, Chapter 38, Sar Bachan Poetry of Soamiji Maharaj)

Translation :—Although publicly they preached the path of Yoga and Gyan, they always affirmed the superiority of Sant Mat.

44. Sants like Kabír Saheb and others came here to preach Surat Sahbd Yoga, but as the public of the time was not prepared for it, they began their mission with teaching of Pranayam and Ashtang Yoga, etc., but it was only a preliminary step to the introduction of Surat Shabd Yoga, which was, however, their real mission. Similarly, when Soamiji Maharaj came here, He began with the teaching of Sat Nam as a preliminary to the introduction of *Radhasoami Nam and Mat*.

I think I have said enough and must now close with a most sincere and hearty Radhasoami to you and other Satsangis,

Yours affectionately,
S. D. Maheshwari

(410)

R. S.

Arlington Heights, Mass.,
December 25, 1960.

Dear Brother Sant Das,

Radhasoami. I am in receipt of your letters (No. 402) of November 29, (No. 404) of December 6, and (No. 405) of December 14, 1960, all of which have sent great joy among us to read your wonderful explanations and to make us understand, we who are incapable of reading the original Hindi texts, the history and tenets of this wonderful Faith. If you only realised how grateful we are to have a person like yourself, who devotes his life to giving encouragement and elucidations to us, undeserving Satsangis. I am ashamed to take so much of your time in

view of the immense work you must have in your correspondence and translations of books.

Firstly, I am very glad to have been explained the correct pronunciation of the Holy Name. It would appear to me that many American Satsangis may be mis-pronouncing Radhasoami, inasmuch as they always see it written as SOAMI. In view of this, and to allow others to benefit from the wonderful information you have sent me, I have started to prepare stencils of our correspondence, and an initial 20 copies will be made for distribution to the various Satsangis. If you wish, I could, at a later date, prepare sufficient copies to distribute to all Satsangis. I am thrilled to receive the two books on the Hindi Alphabet. Please inform me the cost that I might reimburse you. I am most thankful that the tapes of the chanting will be made. It has occurred to me that since tapes are difficult to obtain in India, Mr. B. M. Thakkar may enjoy my sending him recording tapes from over here. There are new tapes here made of Mylar (they do not break, but upon stress they stretch) which on a 7 inch reel include as much as 2400 feet, or over one hour's playing at $7\frac{1}{2}$ inch per second speed. Please inquire of Mr. Thakkar, if I could offer him tapes in return for his troubles and generosity.

Thank you for the clarification concerning Baba Jaimal Singh's invitation to the Council ! I could never have hoped for such a conclusion ! The extent of his unbecoming acts has now been grasped in my mind, and I am amazed at the tolerance shown towards his activities. It appears from the given information that the pamphlet "Baba Jaimal Singh, his life and teachings", upon which the "Truth Unveiled" was based, is a narrative of pure fiction, the reconstruction of a man's life from hearsays and disjointed factual recollections. My first thought upon reading it was that it fell on a par with "An Autobiography of a Yogi" by Yoganand, a book I have never been able to read throughout because of its very negative flavour. The Baba Jaimal Singh pamphlet is of the same kind, a flowery story of the liberation of the soul, strengthened by miracles and spicy recollections of certain disciples. Truly, if the writer shows a

little spiritual adaptation, he could certainly turn towards the literary profession with great success. I was quite amazed to notice how complete is the reconstruction of Baba Jaimal Singh's life, yet they were not even able to produce a picture of him ! (vide bottom of page 195, Correspondence, Vol. I). From page 32 to mid-45 of "Baba Jaimal Singh, etc.", by Kirpal Singh, the following is produced :—

- (a) Initiation of Baba Jaimal Singh by Soamiji Maharaj in mid-fifties. (ca. 1855)
- (b) At the instance of Soamiji Maharaj, Baba Jaimal Singh joined the 24th Regiment (1856).
- (c) Baba Jaimal Singh remained at least six months in Agra at the Feet of Soamiji Maharaj. (between 1856 and the Rebellion of 1857)
- (d) The 24th Regiment disbanded in the Rebellion of 1857, during which time Baba Jaimal Singh returned to his home.
- (e) Baba Jaimal Singh rejoined his Regiment in Peshawar.
- (f) The Regiment and Baba Jaimal Singh spent some time (between 1857 and January 1858) in the North West Frontier Province.
- (g) The Regiment was transferred to Ambala in January 1858.
- (h) The Regiment moved to Sagar in September 1859.
- (i) The Regiment and Baba Jaimal Singh passed one year and a half in Agra (assumed between September 1859 and 1862). During this time, Baba Jaimal Singh spent 'most of the time' of his annual leave with Soamiji Maharaj. During his occupation, he would 'often arrive at Panni Gali at noon and stay till late in the evening.'

Hence Baba Jaimal Singh must have received his initiation from Soamiji Maharaj in the latter part of his stay with his Regiment in Agra. Hence there is no factual foundation to the story of Soamiji Maharaj suggesting that Baba Jaimal Singh join the army (vide page 38, line 5, "Baba Jaimal Singh, his life and teachings"; vide page 124, line 15, "Spiritual Gems, Radha Swami Satsang, Beas, 1958.")

The following questions could be added to the already long list submitted to me in your letters. (Nos. 400 and 402)

Question 116 : Does it not say in the "introduction" of the Beas English Translation of Sar Bachan Prose that
Baba Jaimal Singh secured initiation in 1857 ?

117. Does it not say in the same introduction that Baba Jaimal Singh joined the army in 1857 ?
118. Does it not say in "Baba Jaimal Singh, his life and teachings", page 50, that Baba Jaimal Singh remained in military service for full 34 years ?
119. Does it not say in "Baba Jaimal Singh, etc." that Baba Jaimal Singh retired from the army on 15th August, 1889 ?
120. Does it not say on page 38 of "Baba Jaimal Singh, etc.", that upon the insistence of Soamiji Maharaj, Baba Jaimal Singh joined up as a recruit ?
121. Hence from questions 117-120, would it not seem that Baba Jaimal Singh joined the army in 1855 and not 1857 ?
122. Would it not also appear from the above questions that Baba Jaimal Singh did not receive initiation from Soamiji Maharaj in 1857 ?
123. Is it not mentioned in "Truth Unveiled", page 1, line 9, that Tulsi Saheb of Hathras passed the spiritual torch to Soamiji Maharaj ?
124. Is it not written by Baba Jaimal Singh to Sawan Singh in letter No. 3, on page 3 of "Spiritual Gems" :
 "Radha Swami Himself, taking pity and compassion on us, came down in the form of a Sant, gave the clue of all the Spiritual Regions and showed the way to reach Sach Khand via Shabd Dhun" ?
125. What is meant in question 124 by "Radha Swami... .. came down in the form of a Sant" ?
126. On pages 118 and 119, "Spiritual Gems", Sardar Sawan Singh writes :
 "The Great Master, Tulsi Saheb, had given up the kingdom of Poona Sitara and had taken up His residence in Hathras, near Agra. His writings are very powerful and well known, and describe the internal regions and the way of gaining them. He used to visit Swami Ji Maharaj at Agra and used to stay with Him, and both were on very affectionate terms with each other."

Are the above words describing the relationship of Swamiji Maharaj and Tulsi Saheb one of Master and Disciple (Guru and Chelá) ?

127. Does it not say on page 119, "Spiritual Gems", that Baba Jaimal Singh was born in 1839 ?
128. Does it not say on page 15 of "Baba Jaimal Singh, life and teachings" of Baba Jaimal Singh :
 "It was in 1838 that Baba Jaimal Singh was born in village Ghuman....." ?
129. Is it not written by BÍbí Rukko, in "Spiritual Gems", page 108, referring to the last message of Baba Jaimal Singh :
 "He also said if there is anything to be asked or explained, then Chacha Ji (Seth Partap Singh).....should be resorted to. Then he said that the secret Shabd Currents in the neighbourhood of Sach Khand will be revealed by Chachaji." ?
130. From the statement of question 129, why is Chachaji referred to for any explanation ?
131. Why should Sardar Sawan Singh not be resorted to, upon the passing away of Baba Jaimal Singh, if the former was the true Gurumukh of Baba Jaimal Singh ?
132. Do you see the significance of having Chachaji reveal the secret Shabds in the neighbourhood of Sach Khand ?
133. Does the above statement not mean that upon the passing away of Baba Jaimal Singh, he had not revealed the secrets upto Sach Khand ?
134. Does the above statement not mean that Baba Jaimal Singh was incapable of revealing the secrets of Sach Khand ?
135. Is it not stated in Beas and the Ruhani Satsang literature that Baba Jaimal Singh initiated disciples into the secret of the five Shabds and taught Sumiran of the five Holy Names ?
136. Does Sardar Sawan Singh not write in "Spiritual Gems", page 133 :

"At last I asked for initiation, but requested that I might not be told to accept the name of "Radha Swami" as I had never heard it prior to this. Baba Ji (Baba Jaimal Singh) said to me, "Radha Swami implies the highest Spiritual Power. What objection have you to 'Radha Swami' ? " I said, "It does not appeal to me." Then he asked, "How many new names of the one God are mentioned in Jap Ji ?" I replied, "Some twelve or fourteen hundred." Then Baba Ji said, "If you do not object to those names, why do you object to "Radha Swami" ?" Thus my doubts being resolved, I got initiation."

137. Does not the statement in question 136 imply that Baba Jaimal Singh initiated Sawan Singh into Radhasoami Nám ?
138. If not, why is there so much to do about a name which was not or would not have to be part of the initiation ?
139. Why should Sawan Singh hesitate about initiation into the 'Five Holy Names', simply because of his objection to the Name "Radha Swami" ? Why should Sawan Singh wait till his doubts about Radha Swami be resolved before he accepted initiation into the 'Five Holy Names' ?

I want to wish you and your family, on this day of Huzur Maharaj's Bhandara, all the spiritual blessings from our dear Babuji Maharaj, and all the best wishes for the New Year 1961. May the coming year fulfill for each of us our strongest and most yearning desire : the manifestation of the new Sant Sat Guru.

With a hearty Radhasoami to all,

Affectionately yours,
John de Verrier

P. S. A few more questions have come to my notice which may be added to the list.

140. Are not the following letters written by Jaimal Singh to Sawan Singh inserted in book entitled "Spiritual Gems", pages 77 and 78 ?

81. Today, along with your letter (in the same mail) came a letter from Chachaji (Seth Partap Singh, Swamiji's younger brother) in which he acknowledged the receipt of 200 rupees. The rains

are good. Chachaji has sent, as Parshadi, a piece of cloth for your coat. When you come here, it will be handed to you."

83.Radha Swami and Daya Mehar to you from Chachaji (Seth Partap Singh). He has written acknowledging receipt of 210 rupees. He says that half the rooms are ready and says that you should not send any more money till he writes."

141. Does the above paragraph not indicate that Sardar Sawan Singh was donating Bhet for the building of rooms ?

142. Where were or are these rooms ?

R. S.

(411)

R. S.

Soami Bagh, Agra
January 4, 1961.

My dear brother John de Verrier,

Yours (No. 410) of December 25. The conclusions drawn by you are correct. Question No. 129, posed by you, has attracted my attention, in particular.

With hearty Radhasoami,

Yours affectionately,
S. D. Maheshwari

(412)

Radhasoami

San Marcos, Calif.
December 21, 1960

Dear Beloved Sant Das,

I acknowledge receipt of a copy of your letter (No 405) to John de Verrier, dated December 14th last. I am enclosing a copy of a circular letter sent out by T. S. Khanna; it needs no

comment as it reeks with commercialism and will have a kick back.'

With hearty Radhasoami to all,

Affectionately,
Herbert

(413)

R. S.

Soami Bagh, Agra
January 3, 1961

My dear brother Herbert,

I am in receipt of your letter (No. 412) of December 21, enclosing a copy of "General Circular Number Twelve" dated November 21, 1960, issued by Mr. T. S. Khanna, 1402, Delafield Place, Northwest, Washington 11, D. C., U. S. A., general representative of the Ruhani Satsang of Delhi, giving a list of certain books, one of which being "Jap Ji", recently published by the Ruhani Satsang, and also the table of contents of another book styled as "Naam or Word".

I have just brought out a book, in Hindi, styled as "Basant Panchmi", in commemoration of the first centenary of the open General Satsang established by Soamiji Maharaj. In one of its chapters, I have given the explanation (of Jap Ji of Guru Nanak), as dictated by Soamiji Maharaj, in 1876, at the request of Chachaji Saheb. .

On going through the table of contents of Sardar Kirpal Singh's book, "Naam or Word", I can't help remarking that it sounds as if some research scholar has prepared a thesis to be submitted to a University for the award of the degree of Ph. D.

Once a Satsangi brother, some years after taking his Master's degree in Philosophy, got himself enrolled as a research scholar at a certain University. He chose "Shabd Yoga" as the subject for his thesis. He worked for about 2 or 3 years, and then gave it up, as he thought, it was interfering with his

devotional practices. A few scholars are engaged in this sort of academical work. They have been coming to me for books and consultations. That is how, I am familiar with the lines along which they all work.

With hearty Radhasoami to you and sister Florence,

Yours affectionately,
S. D. Maheshwari.

(414)

R. S.

Soami Bagh, Agra
January 10, 1961

My dear brother P. K.,

Yours of January 3rd to hand.

Question 1 : Why can I only contemplate the image of our beloved Sant Sat Guru Babuji Maharaj with my eyes open, and as soon as I close my eyes, the image becomes faint, and disappears ?

Answer 1 : The practice of Dhyān should be performed with eyes closed, and mind and attention fixed at the third Til. It matters little whether you are able to see the image of Babuji Maharaj or not; or it becomes faint, and disappears. You, on your part, try to bring His countenance or face before your mental eye. By and by, you will succeed in your attempt. Pay greater attention and time to Sumiran, less to Dhyān and still less to Bhajan. Continuous practice for a pretty long period of time, with earnestness and yearning, will purify the mind and spirit, and then only you will feel the bliss of the devotional practices.

Question 2 : I am bothered with voices, words and phrases that I would not write or utter. They usually come while my devotion is at its highest. Where do they come from ? Is there an entity of some kind that

still talks to me ? I had all my connections severed with all entities the minute I was initiated into the Faith. This is a serious problem, and I ask, please help me.

Answer 2 : This is a disturbance caused by the forces of Kal and Maya, Karams, old associations, not only of this life, but also of previous ones. Perform Sumiran as much and as best as you can. Read our holy books carefully.

With hearty Radhasoami,

Yours affectionately
S. D. Maheshwari

(415)

R. S.

Soami Bagh, Agra
January 10, 1961

My dear sister Y. G.,

Yours of December 11th, New Year's Eve, and January 3 to hand.

You may do good turn to your fellow beings and render them any help you are capable of, and if there is an occasion and need for it. But do not go out of your way to do things. Don't burden yourself with such activities to the extent that you find no time for your Parmarthi acts, viz., reading and studying of Holy Books, Sumiran, Dhyan and Bhajan, and discussing and cogitating upon Parmarthi matters.

It is in association with false gurus that the people begin to see this and that, and hear this and that sound in no time, and they imagine that they are making great progress and think that they have passed such and such stages and regions. But these are all Máyak (of Kál and Máyá), and have no value from the truly spiritual point of view. When a deserving Jiva comes to a true Guru and Satsang, these things begin to fade away and disappear. This is the first indication of the influence

of the true and real Guru and Satsang. But the individual thinks that he has begun to go back, inasmuch as formerly he used to see and hear light and sounds etc., and now he sees and hears nothing. But the jungle and forest of thorny bushes of past experiences, prejudices, partialities, etc., etc., has to be cleared off, before anything real can be grown. On the ashes of the old things as mentioned above, will be built the building of true Parmarth. Parmarth is not a joke. Have patience and go on applying yourself to Parmarthi activities as much and as best as you can.

In the practice of Dhyan (contemplation), one has to visualize the face of the Sant Sat Guru, and not His Feet.

You may internally pray for the spiritual welfare of your husband. When the time arrives, he will join the sublime Faith you have adopted; if not in this life, surely in the next birth. Let him do what he likes. Don't do anything which may irritate him. Always try to keep him pleased with you. Talk about Radhasoami Faith only when he is in a mood to pay attention, otherwise keep mum on this subject.

With hearty Radhasoami,

Yours affectionately,
S. D. Maheshwari

(416)

R. S.

Soami Bagh, Agra
January 10, 1961

My dear sister H. V. L.,

Yours of 29 December 1960 to hand. Give up the idea that you have opened up a centre somewhere. Do not perform Bhajan for the time being. Perform Sumiran and Dhyan only, and out of the two, Sumiran the more. If you feel inconvenience even in Sumiran and Dhyan, do not perform these practices in the prescribed posture. You simply utter Radhasoami Radhasoami audibly. Don't be afraid of any power or entities. Be firm and constant in your faith in the Grace, Mercy and Protection of Radhasoami Dayal. These disturbances will

slowly wear off. Old associations of this life (such as spiritualist church, breathing exercises, Beas group, etc., etc.) as well as of the past ones, are causing disturbance in your devotional practices. Engage yourself in some legitimate and profitable work, just to divert attention. Don't give up your worldly engagements abruptly. Read the holy books carefully, and secure guidance, succour and help from them.

Prayer is necessary. It is a fact that He knows everything, and does what is best for us and is within us, but even then, we must pray. Prayer will attract His Grace and Mercy.

Question by a Satsangi : Sants and Mahatmas are omniscient. Is it necessary for a Jiva to relate his troubles and difficulties to them (Sants) and pray for their (Sants') grace, mercy and protection ? Or is it that because they (Sants) are omniscient, they know everything, and, therefore, there is no need for all this ?

Answer by Babuji Maharaj : No, it is not like this. Jivas must pray.
(Jeewan Charitra Babuji Maharaj Vol. II, page 6 bottom)

With hearty Radhasoami,

Yours affectionately,
S. D. Maheshwari

(417)

R. S.

Pontiac, Michigan.
January 4, 1961

Dear brother Sant Das,

Received your letter today, which was dated 26-12-1960.....

Your newly published books "Prem Patra Vol. I" plus the pamphlet "Last Discourse of Soamiji Maharaj" have clarified many questionable points. The group pictures of the Sant Sat Gurus and Their Satsang fulfilled a desire of long ago to acquire these. A copy of the letter you had sent to brother John de Verrier helped me to gain more of a back-ground of our sublime Faith. I am re-reading this material you have so generously sent to me

to gain as much essence as I may with the help of our Supreme Father, Babuji Maharaj.

Heartiest Radhasoami from all of us here.

Respectfully,
William Collias.

(418)

Radhasoami

.....Calif.
January 8, 1961

Dear brother Sant Das,

This is to acknowledge receipt of the two books, Last Discourse of Soamiji Maharaj and Prem Patra Vol. I, and the many photographs numbered in such a convenient way. Much spiritual enjoyment and uplift has been received from looking and reading. There is also a growing awareness of more love in the Holy Feet and greater faith in the Radhasoami teachings.

Thanking you for the wonderful gifts and with a hearty Radhasoami, we are,

Sincerely,
B. F.
J. R. G.

(419)

R. S.

Ontario, Canada.
January 9, 1961

Dear brother Sant Das,

The parcel (books and pictures) arrived on December 26th and also your letter written that day. I am still re-reading and trying to appreciate all this blessed help. This is a note chiefly to tell you how much I appreciate your letter explaining so many things, because on account of it, I have received a lovely letter and kind invitation to attend Satsang and Bhandara on January 21st and 22nd at the house of Mr. William Collias in Pontiac, Michigan. This will be a great privilege for me to meet other

Satsangis, and I can also avail of myself of this opportunity to send Bhet - it seems less complicated on American side.

I venture to say to you I believe I am aware of some hopeful signs in advancement. At least I feel more bliss - and that is encouraging.

I am half through Prem Patra Vol. I. I can only bow my head before its wisdom and to know more volumes will follow. There are no words, just thanks.

With a heartiest Radhasoami,

Affectionately,
Alena Mac Donald

P. S. Enclosing last card from Mrs. Mutter.

(420)

The Science of the Soul — The Path of the Living Saints

RADHA SOAMI SATSANG — BEAS

(Held the First Sunday of Each Month)

Rm. 614, Veterans' Memorial Bldg., Griswold and Jefferson

SUNDAY, NOVEMBER 6, 1960—3.00 P. M.

Subject : Debtor's Prison

(followed by a question and answer period)

Please mail questions to J. B. Replogle

617 Lorraine Avenue, Waukegan, Illinois

This will be the last card mailed you, Alena. One continues in the debtor's prison as long as one follows the dictates of the personal self based on 'personal decisions'. Personality is the mold that stands in our way to freedom. Living Master is Shabd Form. Study Sar Bachan.

Lovingly,
Madelene.

(No 370 - 373 and 378 - 379 may be perused in this connection)

(421)

CABLEGRAM

Maheshwari Soamibagh Agra=

Please submit eleven dollars Bhet Basant Panchmi IMO follows=

Radhasoami Deverrier=

(422)

R. S.

Roslindale, Massachusetts
January 12, 1961

My dear brother,

The Prashad (Rasgullás and Dálmoth) arrived the 24th December, for which I thank you so much and as yet we have not all met together, but will do on January 21st as stated in your last wonderful letter to me and then we shall divide the Prashad since it is so perishable. Received the gift copy of Prem Patra Volume One and the Last Discourse of Soamiji Maharaj and Letters of Soamiji Maharaj and Huzur Maharaj on December 27th. It had arrived in Boston on the 24th but due to Sunday and a long weekend with no work here, it was delivered on the 27th.

I am so grateful to you for it all and I cannot tell you how very much I have enjoyed reading them. What a great blessing we have in you, dear brother, for the help which you render, in the Nám of RADHASOAMI DAYAL, to all the struggling Satsangis over here, I marvel at all that you accomplish, and wonder, as I often say to brother John de V., if you ever rest at all. I guess not. You put us all to shame over here, I am sure. Bless you, dear one. Would that we could show you how very much we do appreciate it. You give to us so much encouragement and cause us to ever press forward with more patience toward our common goal, the Feet of the Blessed Radhasoami. I only pray that soon He may manifest Himself again for the benefit of the dear ones seeking His Holy Face. I find that more and more do I realize the importance of giving time to Sumiran, Dhyan and Bhajan and we know this is the only way. Bless you for all your work in helping us to obtain the Truth in all Its Prestine Beauty. I am so grateful.

I did so enjoy your last letter (No. 407) to me of December 20th and its contents were copied and mailed to those

who were in my area and others outside. The Satsangis are really separated by many hundreds of miles, in most cases, but I did mail out to those who might possibly be able to come this way. Thank you for so much information and we look forward to meeting all together on January 21st, at least, if not more than once in the three days, as you celebrate it over there. Brother John and I will try to meet more than once in honour of that Great Day. I look forward to the Discourse 108 of Babuji Maharaj. His writings are so wonderful.

I must comment on that precious book of Prem Patra Vol. I of dear Huzur Maharaj. It still, to me, is such a wonderful book, filled to the brim with love and a very good book to acquaint people with the teachings of R. S. Faith, along with Discourses of Babuji Maharaj, which you so lovingly translated for us all.

I have not commented to R. K. Khanna on the "Truth Unveiled" nor the little book of "Life and Teachings of Baba Jaimal Singh", which he sent me so long ago. I passed it around to all the Satsangis here and that is why John wrote you his opinion of it. By now, you have received a copy he has sent on to you and I can imagine just what you think of it. Well, there is nothing I can, for John used my words to you about it, but it certainly is fantastic, that is for sure, and I know this that it is giving the Ruhani Satsang members here quite a thrill, as I knew it would. What a piece of fairy-land it is! It does not seem to me as if Kirpal Singh could have written it as it sounds so foreign to anything I have read that he has written, but then it seems, that everything has changed from what it was in that group and with him. I am sure that R. K. Khanna does not know too much about many things, from what he wrote in "Truth Unveiled" brochure. It made no head or tail to me and I felt like sitting down and telling him much, but have refrained from commenting so far. Suppose he wonders what I do think, but I may tell him one day, if I feel inclined to do so. I do believe that he really does not know what he is seeking, although he may be sincere in his efforts but is blinded by ego and cannot see THE TRUE WAY. He makes no impression upon me

whatsoever, for I realize that he does not know and does not write as one having authority, nor even the courage of his own convictions.

Again I want to thank you for all that you do for our benefit, in His Holy Name, and will close this letter of thanks to you, without taking more of your time. Do hope one day to come over there and be with you all, even if it is only a short time, hoping some of the spirituality might rub off on to me, at least, a little bit. The thoughts of you all fill me with great joy and sense of wonderful blessing and I pray to be more worthy, each day, to sit at His Holy Feet, and I long to behold His Holy Face, that His Light may transform me now. Oh, what a heritage you dear ones have over there being near to all that represents the past Sant Sat Gurus, and those of you, especially, who knew our beloved Babuji Maharaj. ! What a great joy it must be to your loving hearts ! Would that I could say the same. Well, I can only long to be worthy to receive His Blessing and do the best that I can, with what I know, yet I do pray, along with you all, for His manifestation again on the earth.

Closing with my love and blessings to you and your blessed family and all the dear devoted Satsangis at your place. May we soon rise to the heights in consciousness that we may touch Him, THE SUPREME FATHER.

Thanking you for so much,

Heartiest Radhasoami to you all,
Affectionately
Wava Sanderson.

(423)

R. S.

Soami Bagh, Agra
January 19, 1961

My dear sister Wava Sanderson,

Your letter of January 12 and the cablegram from brother John de Verrier were received yesterday. Bhet will be offered on the 21st instant. The book "Baba Jaimal Singh, his life and

teachings" sent by brother John de Verrier by airmail was received on the 12th. While the book "Jap Ji" by Sardar Kirpal Singh, had been sent to me by a Satsangi friend from Delhi, who purchased it from the Ruhani Satsang. This book has been priced at 3 dollars as per General Circular No. 12 issued by Mr. T. S. Khanna. It weighs 8 ounces. The book "Correspondence with certain Americans" has also been priced at 3 dollars and weighs 24 ounces. This is the difference between the matter one gets quantitatively, in exchange of the amount of 3 dollars. As to the matter one gets qualitatively for 3 dollars, the following passage is reproduced from the book "The Jap Ji" (by Sardar Kirpal Singh), which speaks for itself and requires no comments.

The creation is divided into three main grand divisions. The first is the "Region of Truth and Pure Spirit" unmixed with matter. The second grand division consists of Pure Spirit and subtle form of matter combined in varying degrees. The upper part of it is called Par-Brahmand wherein the spirit is more to be compared with the subtle forms of matter. In the lower parts called Dasam Dwars, both are in equal part.....A man in this domain is safer than in the one below it. The third region is the grand division of spirit and matter in its grossest form.....and is called "AND". It is comprised of Trikuti and Sahansrar planes. (pp. 59-61)

Pind has been omitted. One may call it a bold and a daring statement, but I tell you with all the emphasis at my command that the so-called teachers, masters and gurus do not have even the theoretical and bookish knowledge of the divisions and subdivisions, and centres of the Creation. Under the circumstances, one can very well imagine what importance and value should be assigned to their high sounding phrases, such as, God-realization, God-intoxication, first hand spiritual experiences, complete withdrawal of the spirit, opening of the inner eye, seeing the light of God, hearing the sound of church bells, thunder and drums, etc., etc. And when such is the state of affairs with the so-called teachers, masters and gurus, the condition of their disciples and followers can better be guessed than described. The persons, who claim to have had access to regions, higher than Pind, and visions corresponding to the descriptions given in the holy books,

should be outright dismissed. Refer to letter No. 399 (b). When the master can't even correctly describe the higher regions, how can his disciples have access to those regions? Hav'nt I told in one of the letters in "Correspondence with certain Americans Vol. I" that both the master and the disciples are confined to the centres of Pind?

The so-called masters and gurus and their disciples do not and cannot concentrate at the third Til, although they wrongly think that they concentrate at the third Til. They are able to fix, a little, their mind and attention at the Antah-karan-ghát (heart plane), and what they experience, see and hear, are all of the Antah-karan-ghát. They just withdraw a little inside of the Antah-karan-ghát, where they feel a sort of joy, happiness and contentment, in which they get intoxicated and think that they have succeeded in establishing communion with God. It is all illusion and delusion.

To elucidate the above mentioned points, I shall, in due course, send you translation of Discourse No. 86 (Bachan Babuji Maharaj, Vol. II) delivered on 6-6-1937 at Indore, a place in Central India, where He had gone to pass the hot months of May and June.

With hearty Radhasoami,

Yours affectionately,
S. D. Maheshwari

(424)

January 10, 1961

Dear Mr. Maheshwari,

I should like to ask herewith for authorization to be initiated into the Parent Radhasoami Faith Satsang at Soami Bagh, Agra, India. About a year ago, my husband and I were introduced to the Beas group of this Faith headed by Kirpal Singh. We both have attended their Satsang, and after some time have asked for initiation which was granted. Shortly before we actually were to be initiated, we learned about the

Parent Faith at Agra. In reading the book "Correspondence" we discovered vast basic difference between the Parent Teachings and those of the Beas group which led us to further inquiries from Herbert and Florence McQuinn, from whom my husband ordered the following books :—.....
 So far I have read, "Radhasoami Faith: History & Tenets", "Sar Bachan Prose", "Radhasoami Mat Prakash", and part of "Phelps' Notes". Most of the book "Correspondence with certain Americans" I read together with my husband. Right now I am reading "Discourses of Radhasoami Faith".

In the meantime my husband and I have visited several times with Herbert and Florence McQuinn, and had wonderful discussions about Radhasoami Faith. Concerning the conditions set forth in the instructions which I received from Mr. McQuinn, I am in compliance with No. 1 and 2, a and b (vide letter No. 78, Vol. I). My religious affiliation with the Roman Catholic Church has been terminated years ago, and I have cancelled my initiation by Kirpal Singh after having been introduced to the Parent Teachings of Radhasoami Faith, and my Isht is Radhasoami Dayal, I have been on a strict vegetarian diet without onions and garlic since February 1960, and my husband and I as well don't consider this a sacrifice at all. I hope and trust to hear from you soon.

With hearty Radhasoami,

Sincerely yours,
 Mrs. M. M.

(425)

R. S.

....., Calif.
 January 11, 1961

My dear brother,

Your letter (No. 390) of November 9th was duly received some weeks back; and I do most sincerely thank you for additional information on Bhet, and for the reference - translations concerning the real meaning of "Contacting the Sant Sat Guru".

With the ever enlarging family of R. S. devotees here in the West and the ever-increasing work falling upon your shoulders, it is soul-stirring to witness the promptness of your responses to the many and varied inquiries that must be arriving there from the West and the unending details that you so generously give in your responses. Mere words are inadequate to express my infinite gratitude and appreciation for the untiring assistance arriving from our dear brother, Sant Das, and all through the Grace of our Supreme Father, Radhasoami Dayal.

As to my change of location, if any, I am confident that Radhasoami is ever guiding me to where I may serve best at His Holy Feet.

And now a copy of "Prem Patra Vol. I" and a copy of the "Last Discourse of Soamiji Maharaj and Letters of Soamiji Maharaj and Huzur Maharaj", have just recently arrived, together with more of the most precious pictures, all of which brings forth my most humble thanks, with a prayer that I may prove worthy of Radhasoami's many favours.

A....dollar international money order is on the way to you. If this will cover costs and leave at least six dollars to apply on Bhet, I would most heartily appreciate Prashad and some Charnamrit. Perhaps I may receive Prashad that is not made of sugar and sweets. I am not certain of the names of the non-sugar types of Prashad, nor of their consistency, but the names of Dalmoth and Laddu come to my attention. Anyway, whatever Prashad is available is at the Mauj of R. S.

May the coming centenary celebration of the establishment of the General Satsang instil a higher meaning of its true significance into all devoted followers of the Faith.

With utmost appreciation and hearty Radhasoami,

Yours affectionately,
Dr. F. N.

(426)

R. S.

January 18, 1961

My beloved brother Sant Das

I received your letter (No. 414) and wish to express my thanks and appreciation for all the information you are giving me in it. I also received the books and photographs. The Last Discourse of Soamiji Maharaj and the Letters of Soamiji Maharaj and Huzur Maharaj are jewels of such a magnitude that no letters and words are contained in the dictionary to describe their importance and magnificence. I doubt whether such a prayer could ever be written by any man on earth except the one who belonged to Radhasoami Faith.

With hearty Radhasoami, I beg you to accept my thanks and gratitude for all you have done for me,

Affectionately yours,

P. K.

(427)

R. S.

January 17, 1961

Dear brother Sant Das,

Prem Patra and the pictures arrived on the 12th in fine condition. Thank you so very much for the wonderful gift. I so enjoy the pictures which were a surprise. The book "Translation of Prem Patra Vol. I" is superb. It is like reading a new book; so different from the book (Dayal Bagh edition) you sent. The word 'authoritative' keeps coming to my mind as I read your translations. It leaves little room for doubt. Your translations, as usual, are masterful. I never cease to marvel at them. How you find time for the translation work plus your voluminous correspondence, is a mystery to all of us.

I can't thank you enough for the book. I hope you know how appreciative we are of your efforts on our behalf.

Radhasoami

Affectionately

Mrs. M. R.

(428)

R. S.

Soami Bagh, Agra
25-1-1961

My dear sister Mrs. C. S. U.,

Your letter of January 12 to hand.....
You may send the lump sum for offering Bhets on different occasions of the year. But, in my opinion, it would be more profitable, if separate Bhet is sent on each occasion. You will thus have each time a remembrance of and mental association with Soami Bagh Satsang and all that is connected with it.

With hearty Radhasoami,

Yours affectionately,
S. D. Maheshwari

(429)

RADHASOAMI

San Marcos, California
December 31st, 1960

Dear Satsangi beloved brother,

This is just a note to say that the book "Prem Patra Vol. I" with pictures, "Last Discourse of Soamiji Maharaj etc." and the box of Prashad arrived yesterday. Your kindness is much appreciated. The manuscript of 20-12-1960 (No. 407) reminding us of the General Satsang centenary to be observed on Saturday the January 21st, 1961; copy of this has been sent to all here informing of the occasion, and including the announcement of the Satsang to be held here for the three days. In fact, your whole paper was copied, and invitation at the end of same.

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With a hearty Radhasoami,

Sincerely and affectionately,
Sister Florence.

RADHASOAMI

Dear beloved Sant Das,

That last Prashad we just received is the very best and it will be enjoyed by everyone at the coming Bhandara, on January 21st.

I hesitate to ask you to write me the explanation of Basant Panchmí, Holí and Guru Púrnimá. As per "Hist. & Ten.", Basant Panchmi is the fifth day of the bright half of the month of Mágh corresponding to January February. As I remember, it also refers to the starting of spring. I wanted to have a clear explanation to give at the Satsang on January 21st. Do you think that it would be in order for us to have Satsang once each month here at our home? The distances here are at present extensive which would no doubt limit attendance.

Radhasoami to all.

Affectionately,
Herbert.

(430)

R. S.

San Marcos, Calif.
January 9, 1961

Dear Beloved Sant Das,

I wish to acknowledge receipt of yours of December 25th with letter (No 409) of December 25th to John de Verrier explaining paragraph No. 14 of Last Discourse of Soamiji Maharaj and we are very grateful for this explanation, but marvel at your patience in writing so long a letter, 16 pages.

We all feel that January 21st will be a very important day with all of us and request the special blessing of Radhasoami Dayal on us that we may say and discuss the right things at the Satsang for the spiritual benefit of all of the Satsangis.

Florence joins me in sending our sincerest Radhasoami to all of our loving Satsangi friends at Soami Bagh.

Affectionately,
Herbert.

(431)

Radhasoami

San Marcos, Calif.

January 23, 1961

Dear Beloved Sant Das,

Thanks to His Mauj, the Bhandara-Satsang was a fine success. There were sixteen of us present. Each Satsangi brot a dish of food sufficient for him or herself and enuf for others. This made less work for one individual and there was sufficient food for all with a good supply left over, which they each took home.

× × × ×

Florence sends her love and says, "We had a good spiritual and physical feast on January 21st, and everybody expressed their appreciation." Mrs.....and Mrs.....were initiated before the whole Satsang and the period of Parmarth was very uplifting, thank to His Mauj.

With a sincere Radhasoami,

Affectionately,
Herbert.

P. S. Is there any concise explanation or writings on the whole sex problem, by any of the Sant Sat Gurus of Soami Bagh, that are available ?

(432)

R. S.

Soami Bagh, Agra
Feby., 1, 1961

My dear brother Herbert,

Your letters of 31st December 1960 (No. 429), 9th January 1961 (No. 430), 19th January and 23th January 1961 (No. 431) have been duly received.

You will be shocked to hear about Lala Sundar Lal Ji's demise on Sunday the 29th January 1961 at 6.15 P. M. On Friday night he had developed some gastric trouble. Since

Sunday morning he began to feel some difficulty in breathing, and the pulse was not perceptible. Soami Bagh doctor was called in, who administered the usual medicines which help in maintaining strength. But the pulse never returned. Extremities were cold, and the coldness was increasing and extending. Nevertheless, he was quite conscious, and the brain was functioning alright. He could recognise Satsangi brothers and sisters from a distance, and to each and every one he wished hearty RADHASOAMI. At about noon, he said, "I wish to offer rupees one thousand as Bhet for the construction of the Holy Samadh of Soamiji Maharaj, the same amount for a Bhandara and rupees five hundred as ordinary Bhet. Please get it done. I have written my 'will' long ago, but these items have not been mentioned therein. That is why, I ask you to get this done". The following conversation took place at about 3 P. M. between a lady and myself.

She : Lala Sundar Lal Ji's wife is very anxious to call a prominent doctor from the medical college. Why don't you do it for her satisfaction ?

I : It is quite alright to do anything for her satisfaction. But we have also to consider whether it would be to Lala Sundar Lal Ji's satisfaction. Don't you see that since this morning there is no pulse. He is receding, and, as a matter of fact, he has already receded to a greater extent. Any strong medication and injections, at this stage, will only cause disturbance to the withdrawal of the spirit current. Instead of doing any good, it will be painful to the departing soul. It may hasten the collapse. This is the medical opinion.

She : Is that so ? I never knew that there was no pulse since the morning. It is alright then. Some mild medicine and Charnamrit are the only things which can and should be given. But if there is no pulse, how is it that he is talking in the normal way as usual and his senses and brain are quite clear, not the least clouded ? Is it due to his Abhyás ?

I : Yes, certainly. His diffused spirituality is so powerful that the brain has not been affected.

However, at about 5. P. M., the symptoms of the end were apparent; and at 6.15 P. M., he breathed his last, calmly and quietly, without any pain. Immediately the गीत *Páth* (chanting from the holy books) was started, which continued the whole night and upto 11 A. M. on Monday, when the dead body was taken to the cremation ground. His wife bore the shock patiently and with resignation to the Mauj of Radhasoami Dayal. And it behoves us also to do the same.

In his passing away, we have lost a very sincere and stalwart Satsangi who took a very keen interest in the correspondence with Americans. He was always giving encouragement for bringing out new publications and translations of the holy books for the benefit of the Satsangi brothers and sisters in the U. S. A. and other western countries.

I, now, give below answers to the various queries contained in your letters.

For the explanation of Basant and Holi, please read the following :—

- (i) Lines 30-33, page 17, H. & T.
- (ii) Bachan 136, Part 2, Sar Bachan Prose.
- (iii) Paragraphs Nos. 235 (7, 720 (2) - 726 (8), Teachings of Radhasoami Faith based on Babuji Maharaj's Discourses.
- (iv) Letter No. 278 dated March 29, 1960, pp. 81-93.

Guru Purnimá is the full moon day in the rainy season (usually in the month of July). This day is specially earmarked for the worship of the spiritual preceptor. This year Guru Purnima falls on 27-7-1961.

Satsang may be held at the house of any Satsangi daily or on alternate days or twice or once a week or fortnightly or monthly. Satsang may also be held on the occasions of the four annual Bhandaras and three festivals, or on any occasion whenever a satsangi wishes to do so. On a holiday, even two or three Satsangs may be held at the houses of different Satsangis. There is no hard and fast rule as regards this matter. It depends upon the brotherly affection and feelings among Satsangis. It is not at

all necessary to hold Bhandara or distribute Prashad on each and every occasion. But it would be good if light refreshments are served as Prashad after the Satsang.

I am very glad to note that you are now 72 years young and sister Florence 75.

That life alone is blessed which is dedicated to the service of the Sat Guru and the worship of the Maker; and riches are likewise well utilised only when they are spent in the service of Sant Sat Guru and Sadhs. Those alone are one's children and relatives who join hands with one in the attainment of Parmarth. (Bachan 44, Part 2, Sar Bachan Prose).

I am very glad to learn that, through the Grace and Mercy of Radhasoami Dayal, centenary Bhandara-Satsang at your place, was a great success. So was it here. About 11000 persons partook of the Bhandara feast on the 21st.

The whole sex problem has not been dealt with by any of the Sant Sat Gurus as such. The definition of "good and bad acts" as given in "Radhasoami Mat Prakash" and other holy books, covers the sex problem as well as all other questions. Satsangis of the Radhasoami Faith should strictly follow the highest moral and ethical code. The sex indulgence leads outward and downward, instead of inward and upward. Spiritual bliss is the extreme opposite of sex thrill and ecstasy. To say that the status of a 'house-holder' is advised by the Sants as best for Jivas because it offers sex indulgence, is, to say the least, revolting and disgusting.

With hearty Radhasoami to self and sister Florence,

Yours affectionately,
S. D. Maheshwari.

(433)

R. S.

.....California,
January 22, 1961.

Mr. Sant Das Maheshwari,
Soami Bagh,
Agra, India,

Dear Mr. Maheshwari

Mr. Herbert McQuinn and I had some lively and interesting

discussions recently, and he was able to enlighten me on several points - as for example : why the omission of "Anámí Lok" in the printed instructions, and several similar questions. We both agreed, however, to ask you to help with the following "Problem", which I would very much like to have clarified.

The three lower divisions of Brahmánd, Vishnulok, Brahmálok, and Shivalok as well as the "vast region between Pind and Brahmánd, called Sunna" (according to Phelp's Notes, page 63) are not mentioned in the printed instructions. There we start at the third Til, and the first sphere is Sahasdal Kanwal. Actually this is the fourth sub division of Brahmánd (counting from below). Now, in "Discourses on Radhasoami Faith", art. 101, it is stated : "Below the spheres of Vishnu, Brahmá, and Shiva there is vast field somewhat similar to Mahá-sunna. Although it is very much smaller than the latter, there is some minor creation in this field, and it serves as a boundary between the second and the third grand divisions of creation. At the lowest part of this boundary, the topmost sphere of the third division is situated with an upward opening into the regions of Brahmánd. This opening is known as the third Til (the third or the subtle eye), and by means of it one can catch glimpses of the lower portion of Brahmánd. This opening is also the portal through which the spirit-entity passes from the third into the second grand division". It seems to me, that there is an obvious contradiction between these statements and the presentation given in the instructions. Do not Sahasdal Kanwal, Trikuti, and Daswán Dwár constitute the higher portion of Brahmánd ? If the "vast region, called Sunna" is below the lowest Sphere of Brahmánd, and if at the lowest part of this region the third Til is located, then how can we from the third Til according to the instructions have a glimpse of, and enter the fourth sphere (belonging to the higher portion) of Brahmánd ? In other words, how can this entire "vast sphere" of Sunn as well as the three lower spheres of Brahmánd simply be bypassed or jumped over, so to say, and where, if that were possible, could be their location ?

I am sure, this question has been asked of you many times before, but I hope you don't mind answering it again.

Also, would you please answer two more questions : what is the meaning of—

1) "Prism" (Trikuti) and

2) "Rotating cave" (Bhanwar Gupha) ?

These terms I have not found anywhere in the books, and I feel, their meaning should be clear. ("Thousand petalled Lotus" is explained in "Discourses").

Thanking you for your kindness in helping me, I am,

With sincere Radhasoami,
W. M.

(434)

R. S.

Soami Bagh, Agra (India)
February 1, 1961.

My dear Brother,

Yours of January 22 to hand. You may write to Mr. John de Verrier for a copy of the collection of some of the letters exchanged between myself and him (Vide No. 435). I have already answered your question in my letter (No. 400) dated November 7, 1960, addressed to him. However, I add the following :—

"The history and structure of Brahmand and Pind which together make up the lower or second creation are treated somewhat cursorily by the teachers of the Radhasoami Faith as being of less interest and importance to the Jiva than the higher regions which are to be his permanent abode (Phelps' Notes, page 109 old edition or page 62 new edition).

(i) The vast region of Mahá Sunn (Phelps' Notes page 108 old edition or page 61 new edition) separating Sat Desh and Brahmánd, and also (ii) the three Loks of Brahmá, Vishnu and Mahádeo, and (iii) the region between Brahmánd and Pind, are not made the halting places for the devotees of the Radhasoami Faith, hence they are not mentioned in the printed initiation paper. The reason for it has been given out in my letter (No. 400) dated 7.11.1960, and also in article 38, Phelps' Notes. The three upper regions of Brahmand, viz., Sahas-dal-kanwal,

Trikuti and Sunn are the halting places, and hence they have been mentioned in the paper of initiation instructions.

पिंड Pind अंड And and ब्रह्मांड Brahmánd are referred to as the three Loks (or worlds or regions) and Sat Lok as the fourth. In yet another way, the four Loks are also described as, (i) Sahasdal-kanwal, (ii) Trikuti, (iii) Sunn and (iv) Sat Lok, which constitute the four stages or four lives in which complete salvation is attained. Ordinarily, in the first life, the Jiva completes the Bhakti and reaches Sahas-dal-kanwal. In the second life, the Jiva attains to नामपद *Nám-Pad* or त्रिकुटी Trikuti. In the third life, the Jiva gets redeemed or liberated or emancipated from the hold of Kal and Maya, i. e., attains to सुन्न Sunn (above Trikuti). In the fourth life the Jiva returns to its original abode, i. e., सतलोक Sat Lok (vide paragraph No. 32, page 275, Correspondence. Vol. I).

You are right when you say that actually Sahas-dal-Kanwal is the fourth sub-division of Brahmánd (counting from below). But as the three lower sub-divisions and the regions below them are not the halting places, Sahas-dal-kanwal has been spoken of as the first sphere or more precisely, the first halting place.

The three lower spheres of Brahmánd and the region below them, constitute only a minor creation. Mark the word 'minor'. They are just passed through. No true Satsangi will be located below Sahas-dal-kanwal, after his death.

Prism (Trikuti) means triangular or trilateral shape. Trikuti has been described as the place of three elevations or prominences. These prominences are known as मेरु Meru, सुमेरु Sumeru and कैलाश Kailásh. (Discourses on Radhasoami Faith by Maharaj Sahab)

According to the Hindu scriptures, Meru, Sumeru and Kailásh are the mountains round which all the planets are said to revolve.

भँवरगुफा Bhanwarguphá consists of two words, "Bhanwar" (moving or rotating) and "Guphá" (cave). In Bhanwarguphá, there is a fine and delicate swing which is gracefully moving or rotating all the time, and the Surats or spirit-entities of the place

are always swinging, so to say. Hence the name "rotating cave" for Bhanwarguphá.

With hearty Radhasoami,

Yours affectionately,
S. D. Maheshwari.

(435)

Radhasoami Sahai.

.....Mass
January 24, 1961.

Dear brother Sant Das,

I'm enclosing one copy of the excerpts of our correspondence which I have prepared in stencils for a limited distribution. I have mailed three such copies to Mr. H. W. McQuinn, and also three copies to Mr. William Collias as well as an equal number of copies of the pamphlet "Truth Unveiled" without which the main portion of the correspondence would be meaningless.

I have received your letter of the 4th January 1961 and also the informative letter concerning the celebration of Basant Panchmi, and also the letter containing Discourse 108 of Bachan Babuji Maharaj Vol. I. How wonderful this last Discourse is, and to think that these would be three full books of similar material ! If I could but read Hindi !

On January 21, 1961 plans were made by all Satsangis to meet at my flat for the celebration of this auspicious day, Satsang and Bhandara. Unfortunately, the day before the meeting, a terrible snow storm hit this part of the country and partly crippled the city. Because of the very bad road conditions, the gathering had to be cancelled at the last minute. Nevertheless, Wava Sanderson and I managed to meet on Sunday the 22nd for Satsang. We took the opportunity of opening the parcel of Parshad containing Dálmoth and Rasgullás. The Dálmoth have been divided among the five of us, and the Rasgullás have been put aside until we can all meet in the future.

Regarding my trip to India this coming summer, it appears favourable that I leave Boston on a special Charter flight on

July 5, 1961, arriving Paris, France, the following day. I would plan to take the Air France Jet on Saturday or Sunday the 8th or 9th, arriving the following day in New Delhi. I would try to remain in India through the Guru Purnimá on the 27th, and take the Air France Jet back to Paris on the 29th. My Charter flight leaves Paris for Boston on the 2nd of August. It may not be the most favourable month in view of the rainy season, yet I would be able to save considerable money through the Charter flight.

Hope you have received my cable and the pamphlet "Baba Jaimal Singh" by Sardar Kirpal Singh. Best wishes in your spiritual progress, and may the Grace and Mercy of Babuji Maharaj be ever with you and your family. A hearty Radhasoami to you all.

Affectionately yours
J. d. V.

(436)

Radhasoami.

....., California
Jan. 27th 1961.

Dear Mr. Maheshwari,

I received your very wonderful letter (No. 415) a few days ago. I do wish to thank you so much for your advice and the helpful way in which you answered my questions. I hope that I can follow them as you suggested.

I was able to attend the Basant Panchmi Bhandara commemoration at the home of Mr. McQuinn. We had a wonderful day. There were sixteen of us I think, all congenial and in complete accord. I felt great bliss during the Initiation of two ladies. Surely the Gracious Master must have been there with us all. The McQuinns are lovely people and made everyone feel so comfortable. I purchased the book Sar Bachan Prose and already I am almost all through with it, I mean the first reading. I find it much easier reading than the Beas translation and can get so much more out of it.

I find it very difficult to visualize Babuji Maharaj's face. Although I have studied the pictures you so graciously sent to me and I am sure I know the face, still when I meditate my mind refuses to bring the image. After a while I give up and go on to listening to the Sound or meditating on the regions etc. If I still keep on trying, will the Face materialize at least in my mind even if I have not gone inside yet ? I am very faithful in my meditations and rarely miss my time and with the Master's Grace I derive great peace and bliss during these times. My progress is very slow but I know better than to question the Supreme Father's Will. In all good time I know that He will lift my soul up to Him. I am trying desperately hard to learn the way of surrendering to Him. Perhaps I am not doing so well but I am trying.

I know of two women who are new initiates but who were previously with the Beas group that seem to be using some methods. They use some colored lights that they claim keep the evil entities away. They are bothered by this sort of thing they tell me. Also one lady has gone to a man that promised her to rid her of these evil entities and she seems to have gone overboard on this. I have told her that it is entirely wrong and against the practices but she seems to think that she knows best. I wish that I could make her understand how foolish she is and the trouble she is asking for but I know that I must leave her to the Heavenly Father. She tells me all her troubles as she must have someone to talk to. She is a nice person but I know that she has the wrong thinking now. I hope she writes to you as I told her to do so that you can advise her as I know so little.

I love receiving your letters but know that you are busy so when you have the time please write me.

May the Supreme Father Radhasoami grant you His choicest blessings.

Affectionately,

(437)

R. S.

Soami Bagh, Agra.
February 3, 1961.

My dear sister,

Yours (No. 436) of January 27th to hand. The International Money Order for.....dollars sent by you was received here on the 28th January. Bhet will be offered on the occasion of the first birth centenary celebration of Maharaj Saheb (4. 3. 1961), and the Prashad will be sent some time afterwards.

Devote most of the time, set apart for Parmarthi pursuits, to reading and cogitating upon the holy books and the performance of Sumiran. Dhyan and Bhajan may be performed for a few minutes only. Sumiran (repetition of the Holy Name RADHASOAMI) will purify the mind and the spirit, and will render Dhyan and Bhajan easier and more joy giving. Sumiran should be done the most.

The appearance of Guru Swarup (Form or Image) in devotional practice must be looked upon as a rare manifestation of Grace of the Supreme Father. Whether the Form is visible or not, efforts should be continued unabated towards the contemplation of Guru Swarup. (Letter No. 166, page 298, H. & T.)

Letter No. 9 on page 219 of H. & T. may also be perused in this connection.

If one remains firm in one's belief and faith in the supremacy of the Holy Name RADHASOAMI, all evil effects and troubles will, by and by, go away. Sumiran (repetition of the Holy Name RADHASOAMI) is the supreme remedy for all evils. Nothing can harm her if she sticks fast to the Holy Word RADHASOAMI. All other methods will only add to her troubles and miseries (vide letter No. 416)

With hearty Radhasoami,

Yours affectionately
S. D. Maheshwari.

(438)

R. S.

Soami Bagh, Agra,
February 4, 1961.

My dear brother Herbert,

Our third Sant Sat Guru, Maharaj Saheb, was born at वाराणसी Vārānāsī on Thursday the 28th March, 1861. Only a month and a half before this, Soamiji Maharaj had graciously started the open General Satsang.

Sar Bachan Prose was brought out for the first time in the year 1884. At the very first perusal of this book, the Truth dawned upon Maharaj Saheb. Thenceforward nothing but a deep and fervent desire for the Darshan of His future Guru, Huzur Maharaj, dominated His mind. And when the opportunity occurred for Darshan, the very first sight of Huzur Maharaj had a deep and far reaching effect on Maharaj Saheb. Huzur Maharaj initiated Maharaj Saheb at Varanasi on the 26th November 1885 and gave Him the spiritual name of प्रेमनंद "Premánand". A deep cyclical change came over Him and transformed a once powerful athlete into a meek and submissive attendant upon His Guru (Huzur Maharaj). He set an example of performing Bhakti and Parmarth in one's youth.

Soamiji Maharaj had indicated to Huzur Maharaj that His (Soamiji Maharaj's) two Nij Ansh (direct emanations) were present in Vārānāsī as brother and sister. Later on, Huzur Maharaj declared that this referred to Maharaj Saheb and Buáji Sáhebá. Buaji Saheba was Maharaj Saheb's elder sister.

After the departure of Huzur Maharaj, regular Satsangs began to be held at Maharaj Saheb's residence at Allahabad. Maharaj Saheb elucidated the abstract truths and brought out the principles of the Radhasoami Faith on strictly scientific lines in a form which finds favour in the system of western education.

Huzur Maharaj wanted to create a body to administer for all time the property of the Satsang under the guidance of the Sant Sat Guru. This work was taken up by Maharaj Saheb in 1902 resulting in the creation of an ever-functioning body called

the Central Administrative Council and its adjunct the Radhasoami Trust.

The other notable event of the time of Maharaj Saheb was the laying of the foundation of the stupendous building of the Holy Samadh of Soamiji Maharaj in 1904.

The first centenary of Maharaj Saheb's birth will be complete on Saturday the 4th March 1961. Hence the centenary celebration will be held principally at Váránasí, and at all other places for three days, i. e., from 3rd to 5th of March 1961. Ártí Satsang and Bhandara will be held on the 4th March. Rest of the programme will be the same as was observed on the occasion of Basant Panchmi celebrations. Satsangis of the U. S. A. may as well celebrate the occasion in the manner they have already done on 20, 21 and 22 January. I am enclosing (No. 449) translation of Discourse No. 86 (of the Hindi book, Bachan Babuji Maharaj, Vol. II), which may be read during the Satsang on that occasion.

With hearty Radhasoami to you and sister Florence,

Yours affectionately,
S. D. Maheshwari.

(439)

Radhasoami.

January 27, 1961.

My dear, dear beloved brother Maheshwari,

I enjoyed the Bhandara week-end so much, and I felt a great boon from it. I carried out all your instructions to the very fullest, and I felt Radhasoami was with me all three days. I wore the Gulál and read the Discourse 108 you sent, several times. It was so meaningful, and fitted so well the occasion and it served my purposes so well.

Now I wrote you (in letter No. 394) I had some questions to ask you. There are many questions, as you can see. But these are all the questions which have been storing up in my brain for many months. They will probably be all the questions that I will ever ask, because the answers to all my other questions

have been so beautifully answered in all the marvellous literature you have so graciously and wonderfully translated for us Americans. I can not tell you how deeply grateful I am for your great services to Radhasoami. As you read the questions, please don't think my intentions were to be 'smart', nor 'skeptical'. On the contrary, my faith in Radhasoami is firmer than ever, and I ask these questions only for a more perfect understanding, so that I may become a better disciple in every way.

Now for the questions :

1. Why do you suppose Soamiji calls 'Radhasoami' Nameless, as revealed in "Beyond that, dwells ANAMI, the Nameless Lord", page²⁷⁰, Discourse 108, when His name is definitely 'Radhasoami' especially since the origin of Creation ? (Sar Bachan, p. 241)

2. Why can't one at least reach Sat Nám Lok by adopting Sat Nám, when Sat Nám is the name of the 5th region, Sat Nám, and its deity ? Is it because one has to be given it (Nám) by a living Sant Sat Guru, or one so appointed by him, and anyone giving the Sat Nám after Soamiji's time wouldn't be a Sant Sat Guru, as, after the death of Soamiji, all Sant Sat Gurus used Radhasoami Nám ?

3. I read many references that the Solar System is in Pind. But are the spiral nebulae, and other galaxies - the concentration of billions of suns - also in Pind, or are they in Brahmand or perhaps, Sat Desh ?

4. Can there be more than one Satsangi at a time on earth that has reached Radhasoami Dhám ? I am aware that there can only be one Sant Sat Guru, though, at a time. Also, can there be more than one disciple that has reached Satta Nam or Satta Lok at one time on earth ?

5. If one wishes to go to Radhasoami Dham and reaches only Sat Lok on earth, must he return, or can he complete the rest of the journey in the inner planes after leaving his mortal body ?

6. Is it true that nobody from America can permanently reside in Soami Bagh, because of India's governmental regulations there, but just visit ?

7. May I perform 'Arti' by looking in the eyes of the picture of Babuji Maharaj with my eyes open ? Can I perform a portion of my Dhyan practices every day by looking at the eyes of the picture you sent me, with my eyes open ? I find such a contact when I do look at the picture.

8. In the Sar Bachan, part II, p. 155, bottom line—"This object cannot be obtained by outward singing and playing of music". Does this mean by singing and playing of music only, without the Parmarthi practices, or does it mean that singing is actually detrimental for a Satsangi's progress ? I ask this especially, because I am a singer and sing one hour a day. If singing is permitted, how much extra time in Parmarthi exercises will make up the energy used up in singing ? One hour of extra practices, for one hour of singing ? Can one use some simple breathing exercises to add surplus energy to counteract the loss by singing ? Or is singing no more taxing than anything else one might do ?

9. In Sar Bachan, p. 181, top line, "If Sants seem to show even anger and greed outwardly.....", does this mean that they show anger and greed only for unselfish reasons - as a means to help the disciple - or do Sants actually lose self-control once in a while, but it has purpose. nevertheless - (Prem Patra I) ?

10. In reference to Sar Bachan No. 204, it is mentioned that the power does not lie in the Name but Sat Guru. But why, then, do disciples of Kirpal Singh and Charan Singh testify that they have made progress into the inner planes of some distance (not to Sat Lok, of course) even though Kirpal Singh and Charan Singh are not Sat Gurus ? Is it because they are Sádhs under the same teachings, though they misinterpret the teachings, and initiate in ignorance, but on the same Path ?

11. In Sar Bachan, No. 247, p. 212, it mentions that the company of mother, father, etc., is evil association, then why does Soamiji say He is so against recluse, as stated in Sar Bachan, Part 2, No. 66 ?

12. Why does Soamiji write in Sar Bachan No. 263, "repetition of name, pilgrimage, fasting, penance, oblations, sacrifices, rituals, etc. cannot be practised in the prescribed manner in this age by any one" ? Is He just referring to the old system of past ages only, or don't we consider 'Arti' as ritual, etc. ?

13. In History & Tenets, p. 113, "Soami" is the sound produced by the first manifestation of Supreme Being....."Was 'Soami' also the principal that produced 'Soami' ? Or is this where Anami comes in, and preceded Soami and produced 'Soami' ?

14. What does 'Suo motu' mean, p. 99, History & Tenets. ? What does Guru Swarúp mean, p. 207, History and Tenets - the good form of the Guru ?

What does Charan mean ? p. 213, History & Tenets.

What does Saran mean ? p. 361, History & Tenets.

What does Nami mean ? p. 296, History & Tenets. Does it mean Name ?

15. When can my child, 'Happy', be initiated. ? When he is eight ? Or is it much later ?

16. Would you like a picture of Happy and me ?

17. Would you confer on Happy a special blessing for me ? Also, may Happy be put by you under the protection of Radhasoami, and would you, until he is able to receive 'initiation' of his own initiative ?

18. After having read Discourses on Radhasoami Faith and Phelps' Notes, two questions crossed my mind :

1. If a person isn't so fortunate as to come under the protection of Radhasoami and learn the secrets of Nature and correct manner of Parmáarth, he will continue to descend. (Correct me if I am wrong). Now, once he loses his human form, he is in a helpless position to desire God, and thus advance. So he descends from man to animal, to vegetable, to mineral. Right ? Now, my main question is this : What gives him the initiative to go back up ? Won't he remain in the dark permanently, until a number of cycles of time enable him to a man

again, only by the mere fact that man and Nature constantly and gradually ascend after ages of time ? But isn't it a fact that the majority of people here, after they die, will be in the dark for billions of years, because they will be unable to have a human birth until, for the very reasons I have stated above ? Or is there some way that animals can become men in their next birth ? Are they only animals to pay off a Karmic debt and become men again automatically, or do they continue to descend because of their natural desires, unless Radhasoami intervenes in some way ?

2. When we read that Sat Desh is all spirit, where did the 'mind' come from ? Isn't the seed of 'mind' from Sat Desh, even in Radhasoami Dham, but so subtle as to make it completely insignificant; and thus, to us, by comparison, it is all spirit in Sat Desh ? If not, how can something like mind come from a region where there is not a trace of this 'something' ? Sat Lok has the mind seed, I know, but doesn't also Radhasoami Dhám, since Sat Lok descended from Radhasoami Dhám ?

19. Is it permissible to wear leather, that is, and not take on any new Karma, and use lanolin with a manufactured shampoo, etc., - to use by-products of an animal ?

20. In our country, and in all our country's imported cheese, yellow cheese is made with 'rennet' to curd it. Rennet is an acid of a gland in an animal body. But the rennet is very slightly included in the cheese, as it stays on top of the cheese mixture, and only a little is used for pounds of cheese. Knowing all this, may we still eat yellow cheese freely ? Or should we refrain from eating it to the best of our ability ?

21. In the event of a war, since we are citizens of this country and it would be compulsory for a Satsangi man to be in service or else go to jail - should one go to jail, so as not to kill or further the war-efforts, or should one abide by the Governmental regulations as part of his Karma ? I am particularly interested in this answer for the underlying principle.

22. If in a crisis, communism ruled this land and elsewhere, if such a condition occurred, should one admit his adherence to the Radhasoami Faith and suffer the consequences, even if it means

death or torture, or should one, to protect oneself and continue to do Parmarthi exercises in secret, lie to the negative power agents, and pretend to adhere to the communistic teachings ? This also involves another big principle to me.

23. Is there any Parmarthi significance in not cutting one's hair or in shaving ?

24. Does one always feel numb in the arms and legs, hands and feet before one's spirit has risen sufficiently enough to leave Pind, or can one's spirit just suddenly leave the body consciousness, to Brahmand on up, and then have numbness follow ?

25. This leads me to another question. Should one wait for a while, right after meditation, before engaging in activities due to a delayed reaction of grace by Radhasoami ? What I mean is, can one start immediately after practices for town or for a meeting, etc., where it might prove embarrassing or strange to others if he were to suddenly hear the conch sound, and so strongly as to have the surroundings recede to the point where others might think he is ill ? Or odd ? So - should we assume this possibility, be more discriminate, and allow such time for a delayed reaction, or should we assume that if any grace did come at an embarrassing time to explain to others, that it was so ordained ? If we allow time for delayed reaction, how much time do you think is necessary ?

26. It has become a source of curiosity to me as to why Babuji Maharaj wore glasses, since the seat of the soul is just behind the eyes.....—Wouldn't His eyes always have been strong ? Or is there no connection between outward vision and spirit ?

To the best of my knowledge, the answers to these questions are not at all, or are not completely answered in the books you have printed in English, and I have read them all. Perhaps they are given in other books not translated. Please try to answer them to the best of your ability and judgment. Please express your own where you cannot find reference to them in books. I would value your own opinion so much higher than my own.

and I will abide by your opinions. You can indicate where it is merely your own opinion. Please do this for me. I have made a carbon copy of this entire letter. So, you needn't repeat the questions to me, just the number of the question. I am in no hurry for these answers. Please take your time, and do at your convenience.

May Radhasoami bless you to the very fullest, in the name of Radhasoami, with great affection,

G. S.

(440)

R. S.

Soami Bagh, Agra,
February, 9, 1961.

My dear sister,

I am in receipt of your letter of January 27.

Answer to your question No. 1

1. At page 321 of the book "History & Tenets", there is a reference to five Shabds or hymns which sing the praises of the Supreme and the Highest Name RADHASOAMI. The first two lines of the first of these five Shabds or hymns in Sar Bachan Poetry of Soamiji Maharaj are :—

अकह अपार अगाध अनामी । सो मेरे प्यारे राधास्वामी ॥

Akah Apar Agadh Anami : So mere pyare Radhasoami

Translation :—My beloved Radhasoami is indescribable, boundless, unfathomable and Anami, i. e., Nameless (without Name).

Again, right in the middle of page 320 of H. & T., there occurs this sentence :—

Above this (i. e., Agam Purush or Agam Lok) Anami (Nameless), the real abode of Sants as described by Soami.

And at the end of the first paragraph, on page 321 of H. & T., occurs this :—

Radhasoami says that the bliss and attraction of those regions (Sat Lok, Alakh Lok and Agam Lok) are supreme.

Does it not irresistibly follow from the above that Anami and Soami, underlined above, are none but Radhasoami. In the series of the six sub-divisions or centres of Sat Desh or Dayal Desh or the purely spiritual regions, Radhasoami is the highest. Beyond "Radhasoami" there is, and can be, nothing. Hence when Soami or Soamiji Maharaj says that Anami is the real abode of Sants, it means Radhasoami Dham as there is nothing above Radhasoami.

2. You may, with advantage, refer to paragraphs Nos. 1 (c), 1 (h) and 1 (o) of letter No. 409 in which you will find

- (i) beyond that (Sat Lok), leaving two stages, is Anami, i. e. Radhasoami.
- (ii) Anami Purush or the Supreme Being.
- (iii) Radhasoami Saheb (Soamiji Maharaj)

Then again —Radhasoami Pad is also known as "Anam" (Nameless) Bachan No. 4, Part I, Sar Bachan Prose.

"The prime & the topmost region, named "*Radhasoami*" *Anami* and *Akah*, which in fact cannot be termed a region, is the highest and the loftiest of all" (Bachan 11, Part I, Sar Bachan Prose).

3. Anámí and Radhasoami are used synonymously in the scriptures. Anámí (Nameless) refers to the absolute, precreational, timeless and unmanifested state of the Lord. When He manifested Himself, He gave out His Name to be RADHASOAMI. Both the states are merged in one another and the Lord has undergone no change in manifesting Himself. Hence both refer to the same Supreme Being. "The manifested merged in the unmanifested and was not separated from its infinitude. Anami Purush underwent no change. (Phelp's Notes, article No. 6)"

Answer to your question No. 2

4. You are right when you say that one has to be given Nám by a Sant Sat Guru, or one so appointed by Him, and anyone giving Sat Nam after Soamiji Maharaj's time, wouldn't be a Sant Sat Guru. Since the advent of Soamiji Maharaj, the impulse for redemption has been coming from Radhasoami Dhám, and RADHASOAMI Nám alone has the efficacy to enable one to attune one's spirit with that impulse and raise it to

higher regions. All other Names and practices would only prove abortive in one's efforts to elevate one's spirit.

5. Read paragraphs Nos. 9, 11, 14 and 16 of letter No. 85, pp. 266-270 of the book of Correspondence with certain Americans, Vol. I, and No. 5 on page 318 of H. & T. wherein Soamiji Maharaj has said,

"Repeat the Real Name, RADHASOAMI; you will then find abode in Sat Lok."

He does not say that you will find abode in Sat Lok by repeating "Sat Nam". On the other hand, He says, in No. (1) *ibid*,

"I love not Sat Nam Anami".

and in (2),

"All the four Loks (regions) are of no use to me".

"Four Loks" means (i) Sahas-dal-kanwal, (ii) Trikuti, (iii) Sunn and (iv) Sat Lok.

6. Be it known that Soamiji Maharaj did use "Radhasoami" Name. He was the propounder, propagator and founder of *Radhasoami Nam* and *Radhasoami Mat* (Faith). Soamiji Maharaj's religion is known as Radhasoami Religion, and not as the religion of Sat Nam. Please get a copy of collection of letters on the subject from Mr. John de Verrier. (vide No. 435).

Answer to your question No. 3

7. Concentration of billions of suns is not in Pind or Brahmand. It is in Sat Desh, more precisely in Agam Lok. The resplendence of each hair of Agam Purush exceeds the light of billions of suns and moons put together.

Answer to your question No. 4

8. Yes, there can be any number of Satsangis, at a time, on earth, who may reach Sat Lok or Radhasoami Dham, after leaving the body. But Sant Sat Guru, can there be only one at a time.

Answer to your question No. 5

9. One who has reached Sat Lok, will not return. "He alone who has pinned his faith in *Radhasoami*, has unflinching reliance in His Feet, and, after traversing through all the regions,

reaches Sat Lok, can also have access into *Radhasoami Pad*". (Bachan No. 12, Part 1, Sar Bachan Prose). Paragraph No. 7 of article No. 17 on page 27 of Phelps' Notes, may also be seen in this connection, wherein you will find, ".....but until Sat Desh is attained, there is no certainty for a Jiva that he will not fall".

Answer to your question No. 6

10. It just depends upon what regulations are in force at a particular time. Governmental regulations are always changing; sometimes they are strict, at other times, they are not so strict.

11. Mr. H. W. Mesdag, a national of Holland, resided in Soami Bagh, permanently, for a number of years. (vide page 471, Correspondence with Americans, Vol. I). Read first paragraph of letter No. 169 on page 407 of the same book.

Answer to your question No. 7

12. Dhyán should be performed with eyes closed. You may look at the picture of Babuji Maharaj just to refresh your memory and to bring His Form or Image before your mental eye. But it does not mean that you place the picture before you look at it, close your eyes, again open them, and look at the picture, and close the eyes. Hang the picture at a suitable place on the wall of your room or place it at your table or at any other convenient place. You may, or rather should, look at it as often as you wish. But when you sit down to perform the practice of Dhyán, you should close your eyes, fix your attention at the third Til and try to bring the countenance of Babuji Maharaj before your mental eye, have His Darshan and look into His eyes. Whether the Holy Form comes before you in Dhyán or not, it matters little. You, on your part, should try your best to visualize His Form. Árti is included in the practice of Dhyán. ("Árti is one of the ways of practising Dhyán. Prem Patra Vol. I, discourse 19, paragraph No. 5)"

Answer to your question No. 8

13. This refers to those persons who have not been initiated into the internal practices by a true and perfect guru. They are content with mere singing of hymns etc. before idols in temples or in congregations. They are not inclined to perform

the practices by which they can attain true and complete salvation.

14. If singing is the means of one's livelihood, it may be followed. One may also sing for recreation. In this connection, translation of first paragraph of letter No. 11 on page 111 of the book "Jeewan Charitra Babuji Maharaj Vol. III, is given below :—

"In music, there is generally a fear of one's developing a weakness for indulgence in pleasures of the senses. If due care and caution were taken to keep one from inclining towards sensual pleasures, there would be no great harm in merely learning a little bit of music".

Anything legitimate and done in moderation, is not detrimental to parmarthi progress. Definition of "good and bad acts" may be looked up in the holy books.

15. Breathing or any other physical exercises cannot compensate for the loss of spirituality. Only spiritual exercises, i. e., devotional practices can result in the repletion of spirituality.

Answer to your question No. 9.

16. Read No. (10) on page 486, Correspondence, Vol. I; paragraph No. 2 of article 37, Phelps' Notes; and last paragraph on page 33 right up to the end of page 34 of Phelps' Notes.

Answer to your question No. 10.

17. Please read carefully letter No. 423, dated 19-1-1961, and also second paragraph, on page 104, article No. 70 (Life of a devotee) of Phelps' Notes.

Answer to your question No. 11

18. Yes, it is an evil but a necessary evil. Life of a recluse will be a greater evil. Life of a true devotee in the world is like the verdure of a tree whose root has been severed. Read the following from Phelps' Notes :—

- (i) Life of a devotee, article 70
- (ii) Most suitable life for a devotee, article 73
- (iii) Asceticism not favoured, article 76.

Answer to your question No. 12

19. Read the first paragraph of Bachan 263, Sar Bachan Prose, carefully. The answer is contained in it. It clearly says, “.....all these were meant for past ages”. Here “repetition of name” refers to repeating any name, generally Varnatmak name, and that too unmethodically.

20. Ārtī, performed according to Radhasoami Faith, is not a ritual, as there is elevation and ascension of mind and spirit in this practice.

Answer to your question No. 13

21. Read article 7 of Phelps’ Notes, and the last paragraph on page 108 of the Correspondence Vol. I.

Answer to your question No. 14

22. Suo Motu=of itself, of its own motion, without the aid of external agency or instrument.

Guru Swarúp=Form or Image of the Sant Sat Guru.

Charan=Feet.

He took you to His Charan=He took you under His protection (vide pp. 512-513 of the Correspondence, Vol. I)

To take the Saran of the Sant Sat Guru=To seek refuge or shelter under the protecting care of the Sant Sat Guru (vide article 68 of Phelps’ Notes and also Bachan 8 of Part 2 of Sar Bachan Prose.)

Remembrance and Sumiran of नाम Nám will take you to नामी Nami

Remembrance and Sumiran of Radhasoami Nám will take you to the Purush or Being whose Name is Radhasoami. Here Name (or नाम Nám) and नामी Námí are the same. This is so in the case of all Dhwanyátmak Náms, for example,

Sat Nam.....Nám नाम

Sat Purush.....Námí नामी

are the same. So also :

Om.....नाम Nám of Trikuti
 Omkár Purush.....नामी Námi (or Deity of Trikuti)

Answer to your question No. 15

23. Initiation is not generally given before one has attained the age of 15 or 16 years. But there is no hard and fast rule about it. When the Sant Sat Guru has manifested Himself and you happen to come to India, you should get your son initiated.

Answer to your question No. 16

24. Yes.

Answer to your question No. 17

25. I do not get milk myself. How can I distribute milk to others ? I am lowlier than the lowliest. Prayer for blessings should be made to Radhasoami Dayal internally, who is the Giver of all gifts. Since you are a Satsangin, you and your son are under the protecting care of Radhasoami Dayal. Anybody and everybody connected with a Satsangi will also be the recipient of His Grace and Mercy, in proportion to his attachment to and relationship with the Satsangi.

Answer to your question No. 18

26. (i) Please read pp. 148-149 of the Correspondence, Vol. I; lines 12-24 on page 75 (article No. 32) of Phelps' Notes; last but one paragraph of article No. 41 of Phelps' Notes, and lines 18-23 on page 18 (article No. 10) of Phelps' Notes.

(ii) Please read :—

(1) Paragraph 1, article 3, Phelps' Notes

(2) Paragraphs 4 and 5, article 8, Phelps' Notes

(3) „ 1, „ 9, „ „

(4) Last but one paragraph on page 67 (article No. 43) of Phelps' Notes.

(5) Page 219, Correspondence, Vol. I.

Answer to your question No. 19

27. One may wear leather, if it is necessary to do so owing to the climatic conditions of the place where one lives.

Translation of letter No. 27, page 116, "Jeewan Charitra Babuji Maharaj, Vol. III", is given below :—

Wine may be used for rubbing (external use) on an injury. That ointment may also be used, which contains fat extracted from an animal or an oil prepared from an animal, provided such an ointment is available in a manufactured form. But it is highly improper for a Satsangi himself to kill an animal and prepare such an ointment.

Answer to your question No. 20

28. Please read letters Nos. 130 and 131, and the last paragraph of letter No. 144 on page 362 of the book of Correspondence, Vol. I.

Answer to your question No. 21

29. Obey the laws, rules and regulations of the government of the country in which you happen to live. Give unto Caesar what is Caesar's. Have faith in the grace, mercy and protection of Radhasoami Dayal.

Answer to your question No. 22

30. Even in ordinary times, it is not at all necessary to disclose one's adherence to Radhasoami Faith, if the circumstances so demand. In the times of crisis, it is preferable to tell a lie to the Kal's agents, and protect oneself and continue to do Parmarthi exercises in secret.

A lie, by which a person is himself benefited at the expense of another, is always condemnend as a sin. But if, for instance, there is a murderer, who is after an innocent person, then to mislead him, by putting him on the wrong track, would be no sin or lie. It is preferable to truth. (Paragraph No. 612, Teachings of Radhasoami Faith based on Babuji Maharaj's Discourses)

31. True devotees and Satsangis who have unflinching faith in the grace, mercy and protection of Radhasoami Dayal, will be saved from such awkward situations, somehow or the other. Always be sanguinely expectant of the continual grace of Radhasoami Dayal. (Vide page 241, H. & T). Remember, "in the case of a Satsangi, the element of Mauj is always present in whatever happens to him, and Mauj is always directed towards securing maximum benefit of Parmarth, side by side with the

paying of the toll of Karams that continue to hinder the path of a Parmarthi". (vide letter No. 141, page 291, H. & T.)

Gurumukh is he who regards Sat Guru as the Supreme Being and does not question any of His actions nor does he ever lose faith in Him. For instance, if there is death in the family, or some affliction or loss overtakes one, or it is too hot or too cold, or there is heavy rain or little or no rain at all, or sickness, epidemic or some other calamity befalls, he must not say that the occurrence was improper, wrong or bad. He should think that whatever happened was by Mauj, that it was the right thing and that there must be some hidden benefit in it. This attitude can, however, be adopted only by a perfect Gurumukh; no one else has this capacity. (Bachan 207, Sar Bachan Prose)

Answer to your question No. 23

32. No.

Answer to your question No. 24

33. There is no such hard and fast rule as regards this matter.

Answer to your question No. 25

34. Please read the following :—

(1) pp. 303-305, (ii) lines 6-9 on page 336, (iii) last 3 lines of the first paragraph on page 352 and the second paragraph on page 376 of the book "Correspondence with certain Americans, Vol. I. Also (iv) first para of article 71 on page 105, (v) lines 8-17 on page 138, (Discourse dated Allahabad, 16-1-1913, Evening walk) (vi) paragraph 1 of article 66 on page 96 and (vii) whole of article 70 of Phelps' Notes.

Answer to your question No. 26

35. Please read Nos. 3 and 4 on pp. 483-484 of Correspondence and the last paragraph on page 33 (article No. 18) of Phelps' Notes.

36. Sant Sat Guru has no load of accumulated Karams as has the ordinary Jiva, though He has the Karams of the present incarnation, it being a law that if a spirit incarnates, it must bear the Karam of the body which it takes. (lines 11-14,

page 79, article No. 53, Phelps' Notes). He lives and behaves like an ordinary Jiva in this world. He does what all others have to do for the maintenance of their physical body etc. But He is a good son, a good husband and a good father. His life is pure and exemplary. Whereas in the case of a Jiva of the world, his self-interest is the back-ground of all his thoughts. Everything is ultimately measured thereby; all his actions are controlled thereby.

37. There is no connection between outward vision and spirit. Outward vision, like any other bodily function, depends on so many factors other than spiritual. Spiritual development, no doubt, lends a peculiar spiritual light and radiance to the eyes which can be recognised by spiritually advanced devotees.

With hearty Radhasoami, to you and your son,

Yours affectionately,
S. D. Maheshwari

(441)

RADHASOAMI

.....Mass
February 4, 1961.

Dear brother Sant Das Maheshwari.

I am in receipt of your wonderful letter (No 423.....) of January 19th.

Yes, I can quite agree with you on comments of "Jap Ji" as put out by Ruhani Satsang, in Delhi. To be truthful I have had a copy of it, also "Spirituality, what is it?" and "Prayer, its nature and technique" since Dec. 15th, 1959, and have never read either of them at any time. Kripal Singh sent them directly to me from Delhi, and I had them even before any Ruhani Satsangi here had obtained them.....in fact, I had them for several weeks before T. S. Khanna had gotten the copies for the Ruhani Satsangis. I, somehow, could not seem to read them and I guess, perhaps, there is no reason for me to express my feelings as to why I did not, but suffice it to say, I could have mailed them on to you, for perusal, a year ago, had I known you would

not have had them there, and would have liked to read them. I do have such a strong feeling the past year or so, that some of the things that are purported to be written by K. Singh are written by another or others. I could be wrong, but something is seemingly very strange about the type of writings, since the latter part of the time, that I was in attendance at Ruhani Satsang. I have wondered many times who was putting out the material. It does not matter anyway, but did just make mention of it.

I again want to try to express my gratefulness to you, dear brother, for the great blessing which RADHASOAMI DAYAL has bestowed upon us in having you give to us all these wonderful teachings of Soamiji Maharaj, Huzur Maharaj, Maharaj Saheb and Babuji Maharaj. I marvel at what you give to us and all with authority because you have the writings of the Great Ones to clarify everything and you speak not of yourself. Dear, dear brother, this is such a joy and such a thrill to me, for with everything you say, you can produce the proof given by the past Sant Sat Gurus. What more could anyone ask for? If all are observing, they will readily see that what is written to us all, is by authority of the Supreme Teachings of the Beloved, True Sant Sat Gurus of the past. How very wonderful it is? What would we do without your great service? What wealth of information you bring to us, dear one.

I cannot help but be so grateful as I read and re-read "Correspondence", "Teachings of R. S. Faith, based on Babuji Maharaj's Discourses" and the wonderful "Prem Patra". All the others, as well, but my heart just overflows when I try to express my gratitude for all that we are privileged to learn of the Path. I pray that I may be worthy in this embodiment to sit at HIS HOLY FEET - how very much I long to be what I ought to be, pure and free from all blemish and scar. What a long hard road it is and as days go by, I realize more and more how much more we should be aware of HIS BLESSED PRESENCE in our moments throughout all time.

Dear brother, I am sure that you all enjoyed a wonderful Centenary over there for the three days, January 20, 21 and

22, and would that we, all, over here, could have been with you. In the eastern part of the country, we could not even get together, because of the terrific snowstorm that made the streets practically impassable to all. Brother John and I met the next day, which was the 22nd, and spent a few hours together in Satsang and Bhandara. How very much we enjoyed the wonderful and enlightening discourse 108 of Babuji Maharaj and how very much we need to realize the value of its contents. Bless you, again, for sending out this material to us.

I am enclosing with this letter that copy of the last letter that I had received from R. K. Khanna. I never did send you a copy, I know, and as I re-read it, the other day, I felt that you should have it and so copied it today for you. I could write and comment on much to him, but it is a waste of time. I re-read his "Truth Unveiled" this very day and so much I could say on that, but why waste the energy, but there are many thin places in it and many loop-holes and one who puts any deep thought on it, will realize what a flimsy thing it is to put out. It would seem that we are all supposed to be dull of comprehension, but there is much I could write him - yet there is no need, so keep still. (vide Nos. 319, 320, 321, 322, 354, 355, 356, 375, 442 and 501).

Thank you again, dear brother, for your wonderful letter.

By the Grace of the Supreme Father, RADHASOAMI DAYAL, may His Manifestation be brought forth in the very near future. May we, each one, give heart and mind into His care and may His Will be done in us.

With a Blessed and Joyful Radhasoami to you all.

Affectionately,
W. S.

(442)

Sri Radha Krishna Khannás letter to Dr. (Mrs.) Wava Sanderson
New Delhi, India
5. 9. 60.

Dear sister Wava Sanderson :

I am exceedingly grateful for your detailed and illuminating

letter (No. 355) COUCHED IN CHOICE LANGUAGE which I wish I could emulate.

I am not at all a relative of Mr. T. S. Khanna. We belong to different and far distant parts of the country and have never met each other.

I am not a disciple of Maharaj Kirpal Singh but was initiated as a Satsangi by Huzur Maharaj Sawan Singh, whom, I understand, you never saw. I have much regard and esteem for S. Kirpal Sing, whom I have known and studied at close quarters for years, but he is not my spiritual Master and I have no reason to canvas for him. I request you not to judge him by your opinion of Mr. T. S. Khanna. Some sort of representation is to be improvised in foreign countries but the representative does not in any manner reflect the spiritual elevation of the Master of his divine stature. You appear to be far too wise to need such an advice for caution.

Having been on the path, mostly as a toddler, for about 25 years, I cannot refrain from emphasising two basic premises of Sant Mat.

(1) No Satsangi can make successful progress towards God-realization through the process of self-realization without the help and guidance and grace of a living Master.

(2) In all ages, since the origin of the universe Sant Sat Gurus have been in existence for the above purpose.

If you agree to the validity of the above premises it will have to be conceded that no committee, howsoever good and sincere may be its members, can take the place of a living Master, and without being initiated and helped and guided by a living Master, spiritual progress up to the destination is not practicable. The rest is dogma and ritual and practices we find in most religions. Doubtless Huzur Swami Jee Maharaj was a great Sant Sat Guru and Incarnation of Almighty God but that fact would not be enough to make up for the absence of the living Master, or for the initiation and progress of disciples without the guidance and grace of a living Master. Swamijee was preceded by other Sant Sat Gurus, clothed with divine power and

authority. They did good work during their sojourn on the earth and so did he and his successors, including Babujee Maharaj. After the latter's demise there is no living Master there to give guidance and grace to the votaries.

I hope to send you a copy of the life-history of B. Jaimal Singh and a brochure entitled "Truth Unmasked" for your thoughtful perusal.

Yours affectionately,

Radha Krishna Khanna, Advocate

(vide Nos. 319-322, 354-356, 375, 441 and 501)

(443)

R. S.

..... Mass.,
Feb. 8, 1962

My dear brother,

We are simply stunned to hear of the demise of Lala Sundar Lal Ji. What can one say ?

Prem Patra Vol. I with enclosure arrived safe and sound, a very neat printing job and excellent free flowing English. Our congratulations and thanks to you and your staff for undertaking this translation.

With a hearty Radhasoami to all,

Affectionately yours,
S. R. F.

(444)

R. S.

February 9, 1961

Dear Satsangi brother,

We were greatly shocked to hear of the great loss sustained by you in the passing away of Lala Sundar Lal ji. It is our great loss also. Please extend to Lala Sundar Lal Ji's family our deep sympathy. I feel I have lost a very dear friend and it is difficult to realize what has happened.

I have read the letters you sent to John de Verrier and was most surprised to see the amount of work you did in connection with the correspondence (vide No. 435). I have just finished reading the letters and hope you know that your efforts are highly appreciated. Frankly, this Baba Jaimal Singh business, to me, seems fairly unimportant and the book on his life was a silly tale spun out to great lengths. I could scarcely read it. I have come to the place in life that arguments seem futile. I know what I've accepted and it's too late to change.

Radhasoami blessings to all,

Affectionately,
M. R.

(445)

R. S.

Soami Bagh, Agra,
Feby. 16, 1961

My dear sister H. V. L.,

Yours of 5th to hand.....

Answer to your question 1 : There is no harm in taking all the required shots, vinegar, etc., to enable you to visit India. This is an evil but a necessary evil. The benefit accruing from visiting Soami Bagh, Agra, India, will be immense. Mr. S. R. Fisher had visited Soami Bagh, Agra. You may know from him all the procedure to be undergone for coming over here. But it would be better if you postpone your contemplated visit for some time. But whenever you come, you will be most welcome.

Answer to your question 2 : As I have already told you in my last letter (No. 416) you should devote greater time to the practice of Sumiran (repetition of the Holy Name RADHASOAMI). Dhyan and Bhajan may be performed just for a few minutes only, or not at all, for the time being. Fix your mind and attention at the third Til, the mid-point between the two eyes, at the root of the nose; nowhere else. Leave alone the vision of or contemplation at the higher regions and Radhasoami Dhám. By the continued performance of the practice

of Sumiran, all superfluous experiences will, by and by, disappear, and mind and spirit will get purified. You will then be able to perform Dhyan and Bhajan too somewhat successfully. In the practice of Dhyan (contemplation), you should visualize the face of Babuji Maharaj. If by His grace and mercy, and your good luck, the Form of Babuji Maharaj does appear at the third Til, you should look intently into His eyes. I repeat once again that Sumiran at the third Til should be done the most.

Answer to your question 3 : Sumiran at the appointed times, and remembrance and utterance of the Holy Name RADHASOAMI at all times or as much and as often as possible, will surely and certainly remove the disturbance which has been causing you so much trouble.

The power and force of the Highest Name RADHASOAMI will be known in due course. Go on performing Sumiran as much and as best as you can, with reliance on His grace, mercy and protection. The last sentence of your letter, "I am going to rely on Radhasoami alone, He has the power to do all things, if He sees fit", is most appropriate. This is the correct attitude which everyone should strive to inculcate in his mind. Read and memorize Bachan No. 261, Part 2, Sar Bachan Prose.

With hearty Radhasoami,

Yours affectionately,
S. D. Maheshwari.

(446)

Radhasoami.

February 10th 1961.

Dear Mr. Maheshwari,

I received your very welcome letter (No. 437) this morning. I am relieved that the money order has been received and am so pleased that it will be offered on the first birth centenary celebration of Maharaj Saheb.

You say in your letter to me that I should devote more time to Sumiran and less to Dhyan and Bhajan. Then am I to understand that if I devote two hours to meditation in two sittings that at least forty-five minutes of that hour should be

devoted to Sumiran and only fifteen minutes to Bhajan and Dhyana? Also that I should devote perhaps an hour or so at least a day to reading and cogitating upon the holy books. As it is, I only read about one half hour a day and I certainly could stand to study many, many more hours as I know that all the answers to my queries are contained in the books. I shall most certainly follow all that you suggest to me for the benefit of my spiritual welfare.

I know that to envision the Guru Swarup is a rare manifestation and I can only hope that some day the Merciful Supreme Father Radhasoami will grant me this boon. I am most unworthy of anything that I know that every day the Blessed Master Babuji Maharaj is extending His helping Hand and granting me His Grace and through Him perhaps a glimpse will be given me in this lifetime of His Blessed Form. I will never give up and will try to be as faithful as I can to my devotions.

I keep in weekly correspondence with Mr. McQuinn and he writes me very instructive letters. He and his wife Florence are truly lovely Satsangis. It is good to know that one can look up to the representative of Soami Bagh here. I wish that there were some Satsangis here in Hollywood that would be interested in coming here every week for a get together.

Thank you again Mr. Maheshwari for your nice letter and oh yes, I also received the pictures. Thank you again. You are very kind to take the time to answer my letters so promptly when I have so little to say of importance. You are my link with Soami Bagh however. May I wish you all the best and of course all the choicest blessings of the Master for all your kind consideration of all the Satsangis here and especially myself? Radhasoami, Radhasoami.

Affectionately,
Y. G.

(447)

Radhasoami

.....Calif.,
Feb., 8, 1961.

Dear Beloved Sant Das,

We were shocked by the news in your letter rec'd to-day of the passing away of Lala Sundar Lalji. Verily it is a great loss to all of us Satsangis but His Mauj must be accepted by all, and It will reveal Itself in It's Eternal Wisdom. Please convey our heart-felt condolence to Mrs. Sundar Lal and we pray that His Mauj may sustain her and grant her Grace, Mercy and Protection.

We are planning to hold Bhandara on the Centenary of Maharaj Saheb's Birthday here at our home, March 4th.

To me, the dissenters are not worthy of even arguing with. I have noticed that many of our Satsangis, those most devout, do not care to even discuss Kirpal Singh or Beas status, as they feel it is a waste of time that could be spent in emphasizing the positive facts of Radhasoami Faith Teachings as per Soami Bagh. However we understand your position is that of one who sees the necessity of putting on record all of the facts which will also be appreciated by progeny.

Florence and I send you our sincerest Radhasoami,

Affectionately,
H. & F.

 (448)

R. S.

.....Washington, D. C.
February 12, 1961

My dear Brother.

Your letter of January 25th was received on February 3rd and this is to thank you sincerely for the pictures you sent, which you state is in accordance with a suggestion of brother Herbert W. McQuinn. His interest is very much appreciated for he knows from our correspondence that all of us in this

country are interested in the people at Soami Bagh and do like to know what they look like and so deeply appreciate photographs sent to us from time to time through your thoughtfulness and kindness. These are such clear pictures that one feels almost as though the subjects could speak to one.

Thank you kindly for your good wishes in behalf of my physical condition. There has been slow but perceptible improvement since my last letter to you (Jan. 12), for which I am sincerely grateful to the Merciful Radhasoami. Deeper understanding of health, illness, etc., has been possible through study of the R. S. Faith teachings and it is my hope that I may be guided accordingly.

In closing I wish to tell you how very much I have enjoyed reading and studying the teachings in the translation by you of Prem Patra I, which you forwarded some time ago. All the books are read and studied continuously and each reading seems to reveal things that had not impressed me previously.

With hearty Radhasoami to you, I am,

Affectionately yours,
C. S. U.

(449)

Discourse 86

(Translated from the Hindi book, Bachan Babuji Maharaj, Vol. II)

Indore,
6-6-1937

DESCRIPTION OF THOSE PERSONS WHO WITHDRAW INWARDS EVER SO SLIGHTLY AT THE PLANE OF ANTAH-KARAN (HEART CENTRE) AND THUS SEEK TO FIND THE LORD. THE IMPORTANCE AND NEED OF GURU.

1. Some people think that the peace and bliss they experience in some measure when they sit in solitude and meditate upon the glory and power of the Lord or examine their own condition closely by introspection, is the real Parmarth and the

right way to find the Lord. A Jiva may, at the plane of Antah-karan, withdraw inwards only as far as he can do so while remaining fully conscious, without losing awareness of the knowledge, intelligence, etc., of this world. He cannot go beyond it. If he does so, he would lose consciousness. To attain to the seat and focus of the presiding deity and lord of that centre, from where the force, which becomes kinetic externally on that plane, emanates, is something very distant and difficult. On attaining to it, one would become possessed of the powers of that centre.

^{VE} 2. Even a slight withdrawal inwards affords a peculiar kind of bliss and peace, the acquisition of which inspires poets to write poetry, enables the learned to create intellectual marvels and makes some believe that they have met with the Lord and the Nature. But this is a delusion and a misapprehension. As explained above, the conquest of even this centre would enable one to hold communion with the presiding deity, lord and master of this centre. There are different presiding deities and lords of different centres. There are countless gods and presiding deities, created by the True Lord, the Supreme Being. Their detailed description would follow later on. Only this much is necessary to state here that no one can have access to the inner quarters of even Antah-karan plane without internal practices. Antah-karan plane comprises quite a large field. Now, the description of those various kinds of people who effect a slight withdrawal at the plane of Antah-karan and thus seek to commune with the Lord, would be given.

^{WA} 3. First come poets, that is, those who are gifted since birth and write under inspiration. Only such poets can turn within, and the little glimpse they get at the Antah-karan plane constitutes the soul of their poetry. The common people, who do not have access to these quarters, admire and praise this poetry.

^{OT} 4. An ordinary man can have only a superficial view of every thing. He cannot know the internal constitution of things. One can discover the internal state of an object according as one is able to withdraw within. It is a law that one can penetrate

within others and know their internal conditions only to the extent to which one has penetrated within oneself. An ordinary man sees a rose and so does a poet also. But there is a great difference between the perception of the two. The ordinary man says that the rose is in bloom but the poet says that it is in glee. The mirth and glee that the poet experiences within himself, he sees all around. Everything appears beautiful and gleeful to him.

5. Second are the learned and the intellectuals. They sharpen their intellect with the knowledge and learning of this world. Owing to their more than ordinary penetration at the plane of Antah-karan, the matter that cannot be easily understood and grasped by an ordinary person is easily comprehended and perceived by them. They invent new things in the world, and they get fame. Learning and intellect make them greatly conceited, over-weening and arrogant. Such men are, however, completely devoid of the capacity for devotion.

6. Learning and intellect are of no avail in discovering the secrets of the Lord. The reach of intellect extends only upto the plane of Antah-karan. Whatever is discovered with the aid of learning and intellect pertains to the plane of Antah-karan. Nothing that is outside and beyond Antah-karan can be known. Those who are inordinately possessed of the learning and intellect of this world and are proud thereof, can acquire nothing but conceit. They are slaves of learning and are engaged in slavery.

Those who are learned and conceited have, in fact, become slaves of learning. (Translated from Sar Bachan Poetry).

And those who admire them are their slaves. The learned have acquired such a sway in this world that their word is accepted as a gospel truth. They wear the crown of glory; but in fact they are the most misguided of all. Their intellect is so much steeped in darkness that they draw totally perverted inferences. They believe in the existence of mind and matter only; of late, they have begun to say that matter is the only reality. They hold that mind has evolved out of matter, and the whole cosmos has also evolved from matter. This is absolutely wrong and perverse. The evolution of creation has been from the higher to lower regions.

7. Among those who meditate and speculate at the plane of Antah-karan, there is a class of people who create new religions on the basis of intellect. Such persons regard social work as Parmarth. Their religion is an eclectic, pot-pourri* of ideas borrowed from here and there and from the scriptures of different religions. They have started new religions with the object of bringing about certain facilities in society in connection with marriages, etc. These are social and intellectual religions and are very far from true Parmarth (work of spiritual regeneration). The founders of such religions and some of their followers might have had good intentions. They might also have had the ability to concentrate to some extent on the plane of Antah-karan. But such religions soon die out.

8. These social and intellectual religions may effect certain social reforms. But as time passes, the little virtues and truth pertaining to the lower planes, i. e., Antah-karan Ghát, that they possess, disappear and then very pernicious and outrageous results begin to make themselves visible in the name of reforms. Without expatiating upon it, only the following illustration may be given. I am not for the system of Purdáh† but I hold that modesty and bashfulness of the eyes should not vanish. Sítá (the consort of Lord Rám), for instance, did not observe Purdáh, yet she was a paragon of chastity. Modesty and chastity of the eyes are such things that no man can dare look into the eyes that possess them. Modesty and chastity must in no case be forsaken. If a woman has modesty and chastity in her eyes, she would strike such awe in men that no one would dare approach her. Every body would keep a respectful distance. A woman who has such modesty and chastity need not observe Purdáh. There is no Purdáh in western countries. Ladies of those countries are considered civilized, but generally speaking even modesty of the eyes has vanished there. This a grievous wrong they have done to themselves. They have become slaves of fashion. There was a time when ladies used to wear full-sleeve blouses. Step by step the sleeves have receded to the shoulders. The arms are kept

*Pot-pourri=Mixture of dried petals and spices kept in jar for its perfume.

†Purdah =A curtain or screen or veil used especially in Muslim countries to screen women from public gaze.

completely bare. The same is the case with other garments. This is slavery to fashion. Somebody asked a facetious man where he was going. He replied that he was going to the washerman to have his wife's linen washed. The former said that he did not see any clothing with him. The facetious man showed two pieces of string twined round his finger and said that it was all his wife wore. The reform originally initiated with a view to removing the undesirable system of *Purdáh* has culminated in fashions of this kind.

9. Third kind of people are those who are very fond of acquiring knowledge from books. Having done so, they expatiate on knowledge like *Báchak Gyánís* (academical theologians) and speculate thereupon. Meditation and speculation provide a little peace and quiescence to them and they are led to believe that they have become one with Nature and have found God.

10. Fourth are those who meditate upon idols. Those who go to temples for worship and *Darshan* of the idols just as others go to a cinema, shall derive no benefit from it. This kind of idol-worship is as harmful as seeing cinema shows. As a matter of fact, such people have nothing to do with idols. They go to the temple to watch the decor*, music and dancing. No one sits in meditation or has *Darshan* of the idol for say an hour or two. These persons are no good. They are hypocrites. But they constitute the majority. A few of them are simple and honest also. Although they have no idea about the real status and abode of the gods nor have they in mind those regions as their goal, yet on account of their simplicity and honest intentions, they perform the worship of idols and have their *Darshan* regularly for an hour or two every day with faith and devotion in some measure. At the time of worship, they also feel elated with love, and are concentrated a little on the plane of *Antah-karan* and withdrawn inwards. Their love is that pertaining to *Antah-karan* only. There are numerous grades and degrees of love and devotion. The status of these devoted and simple folk, however, is higher than that of the

*decor=All that makes up the appearance of a room or the stage.

other three kinds of people who concentrate on the plane of Antah-karan and achieve slight withdrawal inwards.

11. Leaving out the insincere and hypocritical idol-worshippers, let us see what benefit the simple folk spoken of above get from their actions. The faith and devotion they have for the idols, shall certainly be rewarded, of course, consistent with their plane of action. They do not have the real region of the god they worship, as their objective. Therefore they cannot attain to that region. But since they have had faith in and devotion for the idol made of stone, they shall get stone idols, after their death. In this sense the dictum that 'faith must bear fruit' is true. One would get a thing in the same form in which one has had faith in it. Such people shall be located, after death, in regions where they shall have huge temples and idols. There they shall worship them. There they will have a greater measure of peace, happiness and freedom. After performing idol worship there, for a considerable time, they shall again descend into the cycle of Chaurásí.

12. To go to the house of worship at the appointed hour and to perform worship there, e. g., to recite Namáz (the prayers of Muslims five times a day) or to observe Rozá (fasting observed by the Muslims during a particular month of the year), to go to church, or to read the scriptures and pray there, etc., etc., are acts similar to idol-worship and their result is almost the same as that of going to temples and worshipping idols. Such persons, no doubt, are filled with love at the time they pray but it is nothing. As stated above, love here means love pertaining to their plane of action and feeling. It is not true and real love. Actors are also filled with love, when acting in a drama. They have to play that role by rehearsing their speech and part again and again. The success of their acting depends on the extent to which they express the emotion pertaining to the role and part they have to play. For example, in a scene of lamentation, their acting induces tears into the eyes of the audience. At that time, they identify themselves so much with the part they play that they forget their own individuality. But their exuberance of love or yearning is only for the duration of

their acting on the stage, and does not reflect their real condition. Likewise, crying or expressing the exuberance of love at the time of praying has no real value. It is good in a way but God cannot be found in this way. The way to find the Lord is altogether different.

13. The people referred to above, concentrate their mind and attention at the plane of Antah-karan and experience slight withdrawal inwards. The peace and bliss that they feel and the various objects and scenes that they witness make them believe that they have discovered the secrets and mystery of the Lord. To know the mystery of the Lord is not easy. His mystery can never be known in this way. After each centre and region, there are gates and barriers. By suspending the external activities to some extent and by concentration and withdrawal inwards, one can reach only that plane from where the force and energy for those activities emerge. One cannot go beyond the plane upto which one can go in a conscious state. The force or energy which is kinetic on this lower plane and region, and the activities motivated by it here, are not to be found in the higher region. In such a case, no body can have access to the higher region by means of that force, nor can one find out the state of things there. One can perform only those activities which can be performed with the help of that force in its own region and can discover the mysteries upto that region only. The barriers cannot be broken through. If it were possible to go to the higher region by means of the energy of the lower region, in other words, if it were possible for the energy of the lower region, to be kinetic in the higher one, and, if there were no barriers, there would not exist any pattern, order, economy, system and regulation in the Creation. There would be great confusion and chaos. Barriers are very necessary in Creation.

14. The spirit-energy of a lower region is not cognisant of the higher region, but the spirit-energy of the higher region is aware of the lower region and is present in a latent form in the innermost quarters of the lower region. So long as that latent energy is not awakened, it is not possible to have access to its higher region. In this way the spirituality (energy) of the topmost

region is present in a latent form in all the regions everywhere right down to the lowest. It is present in us also. If the proper practices are performed, after obtaining the secret and whereabouts and after learning the mode and means of awakening the spirit, then one can go up from one region to the other and from there to the third and so on till one reaches, through the innermost quarters, the highest region.

15. What is called love here is in fact Moh (attachment). On the plane of अंतःकरण Antah-karan, one becomes involved in मोह Moh, under the influence of काम Kám (desire), क्रोध Krodh (anger), लोभ Lobh (avarice), मोह Moh (attachment), अहंकार Ahankár (ego) and likes and dislikes. Whatever tendency predominates at any particular time, one's actions are clearly coloured by it. Man loves under the influence of Kám (desire, concupiscence). He also loves under the influence of Lobh (avarice) and Moh (attachment). Here all these relationships are called love. As a matter of fact, love does not exist on this plane. We have no idea of love. A miser has great attachment to and love for money. Dog and horse give their lives for their master. Sometimes it so happens that when the rider falls down, the horse remains standing at the spot, it does not go forward one step, and gives up its life. What love and devotion can be greater than this? A mother sacrifices her life for her child. The value of love depends upon the fund of spirituality with which the lover or devotee is invested. In an animal the fund of spirituality is very little. It gives its life without thought or consideration. In a man, the amount of spirituality is much greater and the fund of spirituality with which he normally acts, too, is much more than that of an animal. The latent spirituality in a man can be awakened and increased.

16. Feeling is also very little present in animals. Feeling in a man is more refined. A mere touch is sufficient to produce sensation in a man. Some animals do not feel any sensation unless the curry-comb is rubbed against their hide. In the same way man is so gross and impure that he does not feel anything about the spiritual current of the Supreme Father, flowing in his innermost recesses. That current is exceedingly subtle and

pure. Purity and subtlety of that degree are required before one can become cognisant of that spirituality and love. When proper practices are performed after learning the secrets of the latent current of spirituality and love and after learning the modes of going near it and coming in contact with it, the mystery of the Lord shall be gradually unravelled. It cannot be unfolded by reading books. Only a guru, conversant with all the secrets, can impart its secrets and can help a devotee attain to the goal. It is impossible without the Guru. True knowledge can never be obtained without performing the Yoga practices. It is nowhere said that the Lord shall be found by merely going to the Church and reading scriptures. All spiritual leaders had performed practices with great rigour and then they achieved some height. Jesus Christ had also performed the practices of Yoga with great rigour and then he gained access to the Cross, i. e., the sixth Chakra. At that point three currents intersect or cross each other. One goes down the spinal cord along which the six Chakras (ganglia) are located, and the two currents flow into the two eyes. Jesus Christ has said "Follow Me and My Cross" which means "perform the practices I performed". One can get in communion with the "Holy Ghost" and the "Father" only by performing those practices. Without practices, one can never have communion. Cross will not be attained by becoming filled with evanescent love, shedding tears and praying.

17. While located at this plane, for a man to say "I have faith in God and I love God" has no meaning. You cannot have even the scintilla of faith and love. You can have faith only in that thing which you desire. You can have belief only in that thing. If something else were offered to you, you would have no knowledge or idea about it. The spiritual current of the Lord, the current of Love, is there within you but you are not even aware of it. That current is cognisant of everything but you are not aware of it because you cannot feel it. You cannot come in contact with it. Your contact will be established only with that god, who fulfils and grants the sort of desires and cravings which are imbedded in your heart and you may commune with that god alone. All the currents and nerves are there, but you can reach the source only of that current with

which your contact has been established. You can hold communion with the lord and presiding deity of that region only.

18. As long as the mind is full of cravings and desires for wealth, progeny, woman, name and fame, for a man, to aver outwardly that he has faith in God, he loves God and he wants to meet Him, is all untrue. Such people cannot gain admittance into the presence of the Lord. For them, the gates of His Darbár are closed. If longing for the Holy Feet of the Lord has not manifested itself in you as yet, the Lord, too, would pay no heed to you. Go and devote yourself fully to the gratification of the desires of mind and matter. Come when you have fully reaped their consequences, and your eyes are opened to the realities of your position. Come to the Darbár of the Lord, when, inspite of having devoted to the gratification of all sorts of desires, you feel disappointed with Kal and Maya; when you realize that, inspite of having performed all activities in connection with the fulfilment of these desires and cravings, true and lasting happiness could not be achieved and your real object could not be served. At that time your true yearning to meet with the Lord will certainly be fulfilled. You will not be disappointed. It is in this sense that it has been said in Prem Bání (poetic composition of Huzur Maharaj), "Never feel disappointed with this Darbár". This does not however mean that all mundane desires and cravings would disappear at once. The idea is that the desires left should only be residual.

19. The desire to meet with the Lord, even though it be merely in a fractional measure, must be true and sincere. If the desire is true and sincere, the Lord will certainly see to its fulfilment. As a matter of fact, true and sincere desire has not appeared in us as yet. We only say that it has. When desires and cravings, other than those of meeting with the Lord, are shattered, the heart will rend. When self and ego are hurt, the heart will be lacerated. It is not for a coward to proceed on the path of the Lord. If one were asked to get ready to go for meeting the Lord, one would feel funky and begin to worry as to what would happen to this and that. When there is an opportunity for going to the Darbár of the true Guru, people begin

to fear that this and that member of their family would be displeased and it would bring them bad name. This is sheer cowardice. Such men cannot be enlisted in the army of the Lord. They are fit to join the army of apes. Parmarth is for the brave, who realize that they must achieve the salvation of their soul and that it is a matter solely between them and their Creator and that in this matter neither they are concerned with others nor should others be concerned with them. A brave person of this kind would be indifferent to the good and bad name in the world and he would set his foot on this path.

20. But one cannot walk alone on this path. There are so many enemies on the way. There are many to delude and lead astray. The inmost hidden desires would come in front in the shape of hobgoblins and demons. One would have to fight with them. This is likened to the Dandak forest (where Lord Ram had to live, when in exile). What appears to be a habitation is, in fact, a wilderness where hobgoblins and snares laid by Satan abound. On the way one would come across the sights presented by Maya and be held up by them. Who would then lead forward? Various kinds of sounds of Kal (Satan) would be heard. Sounds that hurl one to hell would be audible. Who would enable one to discriminate one sound from the other? Who would help one get hold of the Sat Shabd? Left to oneself, one would give up in desperation. Who would then make one hold on? Arjun* sat back again and again during the battle and said that he would not fight. Then Lord Krishna made him rise up and fight. Who would give one the strength to fight against mind and senses? It is the Guru who shall do all this. Hence one needs must have the Guru. This is the importance and greatness of Guru. One cannot proceed a single step without the help of Guru. Fight against Kal and Maya would, of course, be fought by the disciple but strength and help would be supplied by the Guru.

Now there is no choice but to fight, to turn back is out of question.

*See "Maha Bharat" in the foot-note at the bottom of page 137, "Teachings of Radhasoami Faith based on Babuji Maharaj's Discourses",

O brave one, do not hesitate in putting your head in the hands of the Lord.

(Kabir Saheb)

21. Association with the true Guru would, in course of time, eradicate all desires of the mind. In easy stages, non-attachment for this world, and love and attachment for the Holy Feet of the Lord, would increase. If the desire to meet with the Lord is sincere and intense, you will certainly have His Darshan in this life, otherwise you will have His Darshan when sufficient love has been engendered in you in one or two lives. First, the work of disengaging the spirit from mind and body will have to be undertaken. When the spirit is disengaged to a certain extent, love would be engendered in it and then you would come to know what Surat (spirit) is and what love is. At present you have no idea of either सुरत Surat or प्रेम Prem (Love); mind is dominating. There are different minds at different planes. Mind has various forms. There is a पिंडी मन Pindi mind (of the body), a निज मन Nij mind (at the centre of spirit) and a ब्रह्मांडी मन Brahmandi mind. In several religions, it is the lower form of mind which is taken to be the God. Though one may have acquired all the learning of the world, yet one, in whose heart love has not been generated, is, in fact, an ignorant fool. And one who has acquired nothing of this world's knowledge but has read the $2\frac{1}{2}$ letters of प्रेम Prem, i. e., in whose heart प्रेम Prem (love) has been kindled, is verily a पंडित Pandit, a learned and a wise man.

The whole world reads and reads and dies, but none becomes a Pandit.

One who reads the $2\frac{1}{2}$ letters of Prem (love) is a true Pandit.

There are $2\frac{1}{2}$ letters in the word प्रेम "Prem" as written in Hindi script (प्रे Pre $1\frac{1}{2}$ + म m 1 = प्रेम Prem $2\frac{1}{2}$)

22. Now consider how much in the wrong are those who say that they do not need a Guru. They say that God is present everywhere, they would take instructions from Him within themselves. It is no doubt true that God, i. e., His spiritual current, is present everywhere but it is in a latent form. That current is present in a tree as well as in you but neither the tree

nor you can receive instructions within yourself. A tree cannot direct you to do or not to do a certain thing. If it were possible to receive instructions from within, why does not a drunkard get them ? For who is that drunkard whose inner voice does not say that drinking is bad ? But has any drunkard given up drinking ? You would take only those instructions which suit you and the instructions, contrary to your desires and wishes, you would never take. Beyond this region are the regions of different categories of disembodied spirits. Your contact would be established with the spirits having the same desires and tendencies as you have and they will give you instructions accordingly. You would take those instructions to be God's instructions. Sometimes देवी Devi and चंडिका Chandiká (goddesses of very low order) possess their devotee. The devotee having such an experience says that he had दर्शन Darshan of the goddess face to face and that he conversed with her. In the same way people receive instructions within themselves. The evil tendencies imbedded in their mind, enter into their consciousness and assume forms and they think they have had Darshan, like hobgoblins, of a god or that they received instructions from God. If it were possible for God to give instructions while remaining in His own region, He did a grave injustice by sending Jiva to the world of pleasure and pain and of repeated births and deaths. Birth and death, both are painful processes. The child lives in great pain in the heat of the womb. It is not known even to the medical science. It is the spirit located at सहस्र दल कँवल Sahas-dal-kanwal and destined to come down and dwell in the body under formation in the womb, which is fully conscious of the suffering in the womb. The description of the sufferings in the womb, given by Sants, Sadhs and Mahatmas is not a fiction.

23. It is not possible for God to give instructions while remaining in His own region. Were it possible, would He not have instructed and corrected souls there originally ? Where was the necessity of sending Jiva down here ? Therefore it would be no blasphemy to say that even God, though He may wish it, cannot give instructions on this plane except in the form of Guru. All this is based on definite laws and principles. God Himself

has made the law that instructions cannot be received from anywhere except from the Guru and Preceptor.

24. Whenever the lord of any region was pleased to give out his secrets, he incarnated himself or sent his messengers and prophets. The secrets of that region were thus revealed, and devotees attained to that region by performing the prescribed practices. These incarnations and prophets were true gurus of their time. The great politicians, men of learning and all those persons who introduce revolutionary changes and reforms in social and political structure of a society or country, come equipped from above, with the requisite potentialities and capacities. Whenever the god, entrusted with the administration of this world, desires reform, he sends his कला Kalá (agent) into this world, investing him with powers to carry out his wishes. It is only such agents, who introduce revolutionary changes in the world. Their personality commands respect and obedience from all, but on their death, the spirit of revolution introduced by them also dies. Others, however, are born later on to carry on the work initiated by them.

25. The sum and substance is that without the advent of souls, conversant with the knowledge of higher regions, nothing can be known about those regions. Those who bring the secrets of the Supreme Being or through practices become one with Him are perfect Gurus or Sat Gurus. Benefit could also be derived from the company of those who are pushing upwards on the path and have made some progress. Such persons also are helpful. None can, however, perceive the note of the sound, reverberating within. No one, except the true and perfect Guru, can reveal its secrets.

26. But how unfortunate it is that the intellectuals and the men of learning of this world have an aversion for them. They hold that gurus and religion are responsible for all the miseries and troubles of the world. They say that peace and happiness can come only when guru and religion have been wiped off the surface of the earth. Look at the extent of their ignorance and outrage. This is verily the influence of कलियुग Kali Yuga.

27 स्वतः संत Swatah-Sants had no need of adopting any guru, but in conformity with the traditions of this world, they too adopted gurus. First Sant was कबीर साहेब Kabir Saheb. He was a Swatah-Sant. He knew the secrets of the topmost region but He also adopted स्वामी रामानन्द Swámí Rámánand as His guru. Swámí Rámánand, no doubt, was a man of spiritual status, but he could not know who Kabir Saheb was. No body could recognise Him (Kabir Saheb). The world, of course, put up a fight against Him, tried to drive Him away and gave Him much trouble. But He said what He had to say. Now, no body raises any dispute over His compositions. He has said :—

Ram¹ died, Ravan² died and died Kans³ and Krishna⁴,
He, who repeats the names of the dead, would
have off-spring none.

Likewise, Soamiji Maharaj used to give a respectful seat to His family guru, serve him meals, fan him and wash his feet. He stood in no need of doing all this, but He did so only to uphold and maintain the importance of the guru.

28. Without submitting to the सरन Saran (protection) of the perfect गुरु Guru of the time, no जीव Jiva can attain his objective. No benefit shall be derived by adhering and sticking to the past ones. No disease can be cured to-day by articulating the name of लुकमान Lukmán⁵. Need and importance of the guru of the time are immense. Without the guru of the time, no progress can be made.

29. So long as the leader or guru of a religion was alive, that religion was also alive. He could help the Jiva achieve the

(1) The seventh incarnation of Brahm. Hero of the Ramayan.
(2) name of a celebrated demon, King of Lanka. While Ram was passing his years of exile in the forest, Ravan carried away his wife, Sita, and urged her to become his wife, but she persistently refused and remained loyal to her husband. At last Ram assisted by his monkey troops invaded Lanka, annihilated Ravan's troops and killed the demon himself. (3) Name of a king of Mathura. He acted inimically towards Krishna and became his implacable foe. A severe duel was fought between Kans and Krishna, in which the former was slain by the latter.
(4) The eighth incarnation of Brahm (5) See the Glossary of the English Translation of Sar Bachan Prose,

stage he had come from. When he was no more, life went out of that religion. To adopt a dead religion and to owe allegiance to it amounts to the worship, as it were, of an idol; it is no better. The adherents of every religion hold fast to their own religion and decry the religion of others. All decry idol-worship, and, no doubt, it is useless, but, in fact, to adhere to a dead religion is also no better than idol-worship. This results in fanaticism and religious intolerance. The life has gone out but people quarrel and break heads over a corpse. The world is so perverse that it calls him holy and a man of god, who is intolerant and bigoted. Instead of finding out the goal and region of origin of a religion and performing the practices leading up to that region, people observe external forms and perform non-essential acts and rituals pertaining to that religion. When some of them become fanatically attached to that religion, they perpetrate all sorts of atrocious and irreligious acts in the name of religion. Such persons are extolled and are considered to be the most devoted followers of that religion. All these perverted and obnoxious things bear testimony to the hideous aspect of Kali Yuga.

30. As has been stated above, the innermost secrets and path cannot be known without the Sat Guru of the time. First you have to awaken the consciousness pertaining to that plane, on the way to which you become unconscious. Then, finding out the secrets of the higher plane, awaken the consciousness of that plane. By coming in contact with the current of nectar of the plane of which consciousness has been awakened, you will imbibe that nectar. By imbibing that nectar, poisons (evil tendencies of the mind) will be eradicated. This is the way and means to meet with the Lord. Ascend from one stage to the other and from there to the third and so on gradually till one day, you reach the Holy Feet of the Supreme Father. Go from the wakeful state to sleep state and thence to the state of deep slumber and then to the तुरिया Turiyá* state; and beyond that comes the state of तुरिया-तीत Turiyá-Teet.† Darshan of the Lord and communion with Him will be had after all these states have been passed. The current of His nectar is flowing within everyone

*Sahas-dal-kanwal. †Beyond Turiya.

but none can cognise it or discriminate it from others. First the sense of discrimination will have to be developed before one is able to recognise that current and then one will get hold of it. None else can accomplish this except the Guru. The sense of discrimination will develop in His company. So long as discrimination is not awakened, one would not know the value of the current even if it is made available. The worm of drain thrives on drain water. It would die, if it is put in clean and pure water. A rustic is happy with a piece of गुरु *gur* (unrefined sugar); he says it is very sweet. Give him a crystal of refined sugar, he says it is not quite sweet. This is a crude example where things of the same kind have been compared; but only such analogies are possible. There is a world of difference between the current of nectar in the higher regions and that flowing on the plane of Antah-karan. The point is that the bliss and ecstasy of the current of nectar, described above, cannot be experienced on the plane where we are located at present, but we can come in contact with the current of nectar and also imbibe it to some extent in the company of and by the grace of the perfect Guru. But who cares, whom should I tell? No one appears inclined to respond.

Whom may I speak to ? brother,
None seems prepared to respond and associate.

(Sar Bachan Poetry)

(450)

R. S.

Soami Bagh, Agra (India)
24 February 1961.

My dear sister,

Yours of the 15th to hand. Your husband is quite right when he emphasizes and stresses the necessity and importance of a living Sant Sat Guru. Everybody, without any exception, stands in need of the manifest Sant Sat Guru. But it must be clearly understood that He will manifest Himself when it is His Mauj or pleasure. We must have patience, more patience and still more patience.

These hard times we are undergoing will not only be attended by their compensating advantages, but will bring in their turn something very substantial, abiding and highly precious, something which will make us forget our privations and immerse us in overflowing stream of bliss and love. Vague, though these expectations appear, but their reality and eventual realisation are beyond doubt. (Letter No. 6, page 218, H. & T.)

Till then we must take recourse to the association with and company of high class Satsangis and devotees, and should go on applying ourselves to सुमिरन Sumiran, ध्यान Dhyān, भजन Bhajan and reading and studying of the holy books, as much and as best as possible.

If fire has to be kindled in a piece of wood it would be necessary to bring it in contact with something which is already aflame. Such a thing is Sant Sat Guru. It is He, who would install the spark of love within one and again it is He, who would, from time to time, take recourse to the necessary means and ways in order to set it ablaze. When proper means and ways are necessary to ignite something, the piece of wood, which has to be transformed into light, must be placed next to a flaming log and if it is not available, together with a number of such pieces as have caught the spark, for by being huddled together also, flame would burst forth after some time. This togetherness, so to say, is साधसंग *Sadh-Sang* (association of those, engaged in devotional practices). साध-संग *Sadh-Sang* can also result in the development of love and devotion, but speedy result is not possible without Sant Sat Guru. (paragraph No. 2, Discourse No. 93, Bachan Maharaj Saheb, in Hindi)

translation of

With hearty Radhasoami to you and your husband,

Yours affectionately,
S. D. Maheshwari.

(451)

Radhasoami.

February 19, 1961.

My Dear Brother Sant Das Maheshwari,

I have received the Prashad that you so carefully wrapped and mailed to me. It is beyond words to tell you how grateful I am to you and Radhasoami, to think that one has been so

lovely and wonderful to me, when I realize you have never even seen me at least in this life time, you have spent your valuable time in wrapping so beautifully the Prashad. It arrived in perfect condition and it is very good, and the fact that I really need it, makes me more grateful. I became very quiet and still and gave thanks for you, to Radhasoami until the tears came rolling down my cheeks. I have never had any one to be so thoughtful to me especially one, I don't even know. Of course, you know nothing of my life, and the ups and downs since my childhood. I can see now where Radhasoami has protected me all the way. I have never had a family to raise me; kicked from here to there all my life, and so even though I try to tell you how really I appreciate the Prashad, my words are inadequate, I know. I am writing you to ask a question about meditation...

I pray to Babuji Maharaj my Heavenly Father to teach me the way and to please help me. I ask Him for His grace and protection and His peacefulness and mercy. I know He is with me, or at least He is ever looking after me. The Beloved Soul is so dear to my heart. I seem to want Him around me all the time. I just can't do without Him. What a helpless little creature I am. I pray all the time to Radhasoami for His grace and mercy to bring me to His Holy Feet. What more can I do? Must close. With all my heart, thanks again for the Prashad. Oh yes, before I close this letter, the Prashad arrived on February 15th.

With a sincere Radhasoami, I remain,

Affectionately,
Your sister.

(452)

R. S.

Soami Bagh, Agra (India)
February 27, 1961.

My dear sister,

Yours of February 19th to hand. The peculiar feeling and sensation you experience at the time of meditation cannot be

called an indication of real progress. However Karams are being eradicated and exhausted, and a change is being brought about so that by and by devotional exercises may be performed properly and may be pleasure giving too. In this sense, it may be termed 'progress'. Have patience. Rely on the grace and mercy of Radhasoami Dayal. Have faith in the supremacy of the Holy Name RADHASOAMI. All disturbances and obnoxious Karams will gradually wear off. Perform Sumiran or utter audibly and remember RADHASOAMI as much as you can. Take Prashad and Charnamrit daily. Be hopeful of receiving His protection.

With hearty Radhasoami,

Yours affectionately,
S. D. Maheshwari

(453)

R. S.

Blessed Sant Das Maheshwari,

Greetings. I am writing you in regard to my wish to be initiated in the parent Radhasoami Satsang. I have been expecting to write you for several weeks as soon as I finished "Correspondence" and "Prem Patra" and waiting for the paper of initiation from Mr. McQuinn which I received last week. As I was planning for going to the Bhandara on March 4, 61 (Saturday), I received a telephone call with the suggestion that if I sent my request for initiation to you immediately, there might be a possibility that the sanction could be back by the 3rd March. I leave here Friday afternoon 3rd and if so I could pick up the initiation papers and discuss things with the McQuinns while I am there on the 4th, as it is about 230 miles from me - 460 miles round trip. I have desired for many years to become an initiate of the Parent Radhasoami Satsang, but I had always understood that they did not accept Americans. When I referred to one of your books, what to my great joy did I find but that you were accepting Americans; so enquired and met necessary requirements. I have been an initiate of the Beas Satsang under

Sawan Singh for many years, becoming discouraged with conditions after his death. Trusting that I will be found worthy of sanction and, if possible, an answer by March 3rd. I guess Mr. McQuinn would also be notified. I would be so grateful if I might also receive Prashad and Charnamrit and also pictures of Babuji Maharaj and other previous Masters. I know in reading over and over I will find answers to most of the questions. I want to write a personal letter to follow this in a few days. I am so grateful in your wonderfulness of such care giving to correspondence. I will try to find answers and not bother you unduly. Waiting and praying for His Holy Grace.

Hearty Radhasoami,

Yours sincerely,
V. G.

(454)

Radhasoami Sahai.

.....Mass
March 3, 1961

Dear brother Sant Das,

I have received very pleasant correspondence from Mr. Thakkar of Bombay. He shall despatch to me the tapes of chanting in a few days. I copy an excerpt from his letter : "I extend you a hearty invitation from my side that when you come to India, I hope you will be coming first to Bombay and then you will stay with me for a few days. I shall accompany you to Agra for the occasion. Please let me know your programme so that I can make the necessary arrangements." I have not answered to date Mr. Thakkar. I wished to consult you on the subject to ask your intuitive judgment. The purpose of my trip is clear - to benefit spiritually from my association with Satsangis and Soami Bagh. On one hand, I am anxious to meet old Satsangis, especially advanced Satsangis, but also I do not want to cause indisposition to anyone. Are there many Satsangis in Bombay, and is a Satsang held there regularly ?

This Sunday, the 5 March, a Satsang will be held here in

the afternoon, and it is anticipated that all four Satsangis will come. I hope the weather will not disrupt our gathering.

I am so sorry to hear of the demise of Lala Sundar Lal Ji. I am sure he was to you a great friend, and that his passing away is a great personal loss.

Please accept from me the heartiest Radhasoami to you and to your family.

Affectionately yours,
J. d. V.

(455)

Radhasoami

February 26, 1961.

My dear beloved Maheshwari,

You know, ever since I received your answers (No. 440) to my questions (No. 439) I have been able to read my books with a new zest, and do more meditating. Now, as I read Discourses on Radhasoami Faith just last week again, a new concept came to me, which I want you to tell me is correct or incorrect. I want to be in complete harmony with your views. It's just that I am not yet sure what exactly is your stand on this matter.

Actually, I was beginning to formulate this concept when I asked you the question No. 3 of my 26 questions (No. 439), in which I asked you about the concentration of billions of suns as opposed to our solar system, with a single sun, which I know is in Pind. As you probably guessed, I was wondering if there was a spiritual relationship of the very distant, remote areas of our Universe with us here on Earth; whether Sat Desh is really out in this Universe that we know, even if we can't really perceive it with our eyes in the physical body, and won't be able to understand it fully and experience it until we are able to develop our centres in our brain that correspond to those particular regions. When I asked you the question before, I was really leading up to a big major question, and that is.....Do we go within to go out again into this Universe? (that it is necessary to do this, I

am sure, I understand, in that it is necessary to shed our outer physical body so that we may be subtle enough to enter the tremendous vibrations, temperatures, etc., without being hampered, and also to make possible a faster means of travel) or do we go within and stay within, that is, go into a Universe completely foreign to our senses ? This is a kind of a tricky question to make clear, because I am aware from all my reading that we do go into other spheres when we go within, into areas where there is no space. Yet, couldn't these other areas or spheres still be in our Universe, and that Brahmand starts where the energy is transformed into a higher vibration wholly unlike our solar system, and that Sat Desh is really in the Universe space, but it really isn't in the space that we have here close by, and therefore, it really isn't space ?

The thing that confuses me, is that on p. 47 of Discourses on Radhasoami Faith, there is "Beyond this part of creation is the region of the Universal Mind, which cannot be perceived by the physical senses, or any appliances appertaining to them". And all my new concept relating to the Universe is based on what astronomers have discovered in the last 30 years. I am contradicting this quotation of Maharaj Saheb, to maintain my new concept. But isn't it possible that He was talking about the 'appliances' known in His time ? Also, in the rest of the Discourses on Radhasoami Faith, Maharaj Saheb seems to support my idea. Even on p. 228, Discourses on Radhasoami Faith, is mentioned that "Against all-energy of the north pole, the condition of the nether pole is one of almost complete inertness." Also, astronomy does not contradict the idea that Pinds revolve around Brahmands, and Brahmands revolve around Sat Desh. There is constant rotation going on in the skies, dissolutions and evolutions, also. Another quote in Discourses on Radhasoami Faith ties in with the idea that we go out, on p. 52, of the last 12 lines, to article 25 on p. 53.

So again, my main two questions are :

1. Do we, when we successfully go within, in our meditation, actually go out again ? (Here I am assuming that there would remain a link to the body while out)

2. Do we go out into this actual Universe, to reach Sat Desh ? (The one we are conscious of, even though not conscious of wholly, as opposed to a sphere, region, Universe, completely foreign to us while living in this Universe and impossible to detect, even by astronomy, save through meditation). (Here also, I am not talking about the experiencing of Sat Desh, by astronomy, but by the seeing of it by Astronomy. Astronomy here is able to locate and photograph areas of concentration of billions of stars)

Would you be so kind as to answer these questions for me ? I know how awfully busy you are, and how much time you have given me already. I would be truly grateful if, at your convenience, you would answer a 'yes' or 'no' to these. I will ask for no more. But these concepts are so pronounced in my conscious thoughts, and my desire to know the truth is so pressing, that I feel that I must know whether I am on the right track or not, as regards question No. 2, especially.

May Radhasoami give you His fullest blessing,

Yours affectionately,
G. S.

(456)

R. S.

Soami Bagh, Agra (India)
March 13, 1961.

My dear sister,

Your letter of February 26 had been duly received, but could not be replied to earlier due to the serious illness of my second daughter-in-law. Just before the time of my leaving for Varanasi to attend the celebrations of the first birth centenary of Maharaj Saheb, she had a stroke of hysterical fit of a very severe type; and I could not go to Varanasi. She remained unconscious for full $4\frac{1}{2}$ days. We had to keep awake continually for four or five nights. It was a very peculiar phenomenon, we

witnessed, that during her unconscious or semi-conscious state, she would often recite Shabds or hymns from Sar Bachan Poetry and Prem Bani for an hour or so at a stretch. She would go to the place where holy books are kept. She would pick up the one from which she wished to recite. She would turn the pages, and open at the page from which she liked to sing the hymns. If in the first reading she pronounced any word incorrectly, she would correct it in the second reading. She would go to the place where the bottle of Charnamrit is kept, and take Charnamrit. She would place her fore-head on holy slippers of Babuji Maharaj. She would take the locket of Babuji Maharaj, hanging round her neck and on her breast by means of a gold chain, and place it on her eye-lids and fore-head.

Question 1. Do we go within to go out again into this universe ?

Answer. No, we do not go out again into this universe. We go within to stay within. We go in, inner and innermost, or up, upper and uppermost. We go to a universe completely foreign to our senses. Regions of Sat Desh (purely spiritual division) are beyond vibrations, temprature, etc., etc. Here, the sound is always associated with vibrations or vibratory motion. But in the regions of Sat Desh there are no vibrations or vibratory motion and yet there are most attractive sounds of which no conception can be formed here. If the word "vibration" be used at all, then we may call it "spiritual vibration". In describing the higher regions of Brahmand and Sat Desh, we use the same words which are used in this world, but their meaning and purport are quite different. (vide paragraph No. 2 of article No. 84, Discourses on Radhasoami Faith by Maharaj Saheb). Please read carefully paragraphs Nos. 65 and 66 of article 37 pp. 42-44 old edition or pp. 54-56 new or the fifth edition, "Radhasoami Mat Prakash", wherein it has been explained that the Original Sound or Spiritual Current is the parent of all motion and forces as well as light, sound, elements, etc., etc., that came subsequently into existence in the

second and third grand divisions. We do go into other spheres when we go within, into areas where there is no space. But it is erroneous to think that these other areas or spheres are still in our universe. No, not so. Vide article 43, Phelps' Notes. Study carefully article 18 of Phelps' Notes headed with, "Life in Sat Desh".

Question 2. On page 47 of "Discourses on Radhasoami Faith by Maharaj Saheb", there occurs the sentence, "Beyond this part of creation is the region of the Universal Mind, which cannot be perceived by the physical senses, or any appliances appertaining to them". Is the concept relating to the universe based on what astronomers have discovered in the last 30 years? Isn't it possible that Maharaj Saheb was talking about the appliances known in His time? Does not the passage beginning from line 18 on page 52 and ending at line 12 on page 53 of "Discourses" tie with the idea that we go out?

Answer. The region of the Universal Mind means ब्रह्मांड Brahmand, the second grand division of Creation. It may, at the outset, be stated that the astronomers and scientists have absolutely no knowledge of ब्रह्मांड Brahmand and सत् देश Sat Desh. Not to say of astronomers and scientists, even the Yogeshwar Gyánís who had secured access to the top-region of Brahmand and who were the promulgators of the Vedic or Vedantic religion, the highest religion propagated in the world prior to the advent of Sants, were not aware of Sat Desh or the purely spiritual regions, the first grand division of Creation, nor did they know anything about सुरत "Surat" (spirit)—an essence wholly different from the essences regarded as primeval and eternal —.....(vide page xvii "Introductory Note" to Discourses on Radhasoami Faith by Maharaj Saheb). The योगेश्वर ज्ञानी Yogeshwar Gyanis could say only this much that there was yet "something" beyond the point they had reached. But they could not positively say what that "something" was. They said, "Not this, not this". They meant to say that what

they knew was not that "something". Then what it was, they did not know.

Just before the sentence on page 47 quoted above, there occur these two sentences, viz., (1) The part of the Creation, which is within our view and which contains the sun, planets, etc., etc., and the stars, contains six main sub-divisions or spheres. (2) They correspond with the six nervous centres referred to.

"The description we have given refers to that individual system of Brahmand and of the third division of creation in which our solar system is located. In the Brahmand as a whole, however, there are innumerable systems of the same type. The innumerable Universal Minds or Brahms, with their consorts, the **आद्या** Adyas, as well as the innumerable spirit-centres of Brahmand, were cast out like drops from a sea out of the spiritual current and the currents of **काल** Kal and **माया** Maya that descended down from the purely spiritual region into the vast expanse known as **महा सुन्न** Mahasunn. Similarly, the innumerable solar systems we find in the plane of the third grand division of creation have been projected down by each of the individual systems of Brahmand". (lines 5-23, page 181, "Discourses on Radhasoami Faith). "All solar systems, like ours, are included in the third degree.

Beyond all solar systems in this plane, is the locality of the second degree; beyond that locality again is the situation of the first degree, the residence of the Supreme Being". (Paragraph No. 10 of the book "Radhasoami Mat Prakash")

The knowledge of scientists and astronomers does not go beyond Pind Desh. The science of astrology and astronomy of the ancient Hindu sages begins and ends with the moon of the sixth Chakra of Pind, which is the seat of the human spirit or the point of birth and death of a human entity. This moon of the sixth Chakra is not visible to us with our eyes or with any of the appliances, instruments and apparatus invented by the scientists and astronomers.

Hence it would be wrong to presume that Maharaj Saheb was talking about the "appliances" known in His time. Don't confuse and mix what Sants have said with what the scientists say. The knowledge, discoveries, inventions, etc., of scientists are confined to the regions of mind and matter. While Sants

speak of "Surat" and the regions of Surat. Read article 43 in Phelps' Notes headed "Scientific theory does not meet all facts".

The concept relating to the universe based on what astronomers have discovered in the last 30 years, is not the concept of the Universe spoken of by Sants. What the astronomers and scientists speak of is of the earth, of the solar system, and, at the most, an inkling of the celestial system beyond it. All these lie in Pind. Sants speak of the Universe or region where there is absolutely no trace of mind and matter. No idea can be given of the regions of Sants. Discard all astronomy and science. Banish such notions and ideas from your mind. Unlearn what you have learnt. Apply yourself to the performance of the devotional practices of Radhasoami Faith with earnestness, sincerity, fervour, zeal, humility and love. By and by, you will intuitively know what सुरत Surat and शब्द Shabd are. But it requires a tremendous amount of patience. It is not the work of a curiosity monger.

Inward and upward are synonyms, likewise outward and downward are synonymous terms in the language of Sants.

The illustration of a slit in the wall of a dark room is an illustration only. Don't stretch it to the extent that when we go within, we go out. It is not understood how you deduce from the passage (3 lines at the bottom) on page 228 of "Discourses" that we go out.

Question 3. Do we, when we successfully go within, in our meditation, actually go out again ?

Answer. No.

Question 4. Do we go out into this actual universe, to reach Sat Desh ?

Answer. No.

As stated above, this actual universe ends with the sixth Chakra of Pind Desh. Sat Desh cannot be known by astronomy. What astronomy has been able to locate and photograph areas of concentration of billions of stars, are not the regions of Brahmand and Sat Desh. If astronomical science or any science can locate and photograph regions of Brahmand and Sat Desh,

well, I should say, religion ends. There is no need of seeking Sants, Sadhs, Mahatmas, Prophets, holy men, high souls, etc. If scientists can locate and photograph regions of Brahmand and Sat Desh, they can, as well, project human souls into the regions of Brahmand and Sat Desh.

Our Earth is one of the nine planets that revolve round the Sun at increasing distances. The planets have their satellites — moons — going round them. These planets are known as the “Solar System”. Beginning from the Sun, we have first, the four minor planets, Mercury (बुध), Venus (शुक्र), the Earth (पृथ्वी) and Mars (मंगल), then a big gap followed by four major planets, Jupiter (बृहस्पति), Saturn (शनि), Uranus (प्रजापति), and Neptune (वरुण), ending with the tiny Pluto (इन्द्र). According to astronomy, the Sun has a diameter of 864000 miles and 99.9 per cent of the mass of the Solar System is located in the Sun.

The Solar System with its diameter of about 7332 million miles is only a tiny fragment of the much bigger system known as the “Celestial System”. The part of it which is visible to us is known as the “Milky Way” or the “Galaxy”. On a dark night it forms a glistening belt round the sky. It contains about 10 thousand million stars. The sun is a middle-class citizen in this community. The stars in the Milky Way are so distributed as to form a flattened disc across which light takes one hundred thousand years to travel. In astronomy we measure distances in light years. A light-year is the distance travelled by light in one year moving at 186300 miles per second. It comes to about 6 billion miles. The Milky Way has the shape of a wheel or double convex lens. The wheel is turning around in space at the rate of once in a few hundred million years. The Solar System is about 30,000 light-years from the hub of the wheel.

Formerly, scientists believed it to be the earth-centred universe. But with the advent of Copernicus the earth-centred cosmology was given up in favour of the sun-centred system. But the scientists have now come to believe that even the sun is not central. It lies at the fringe of the Milky Way.

The contemplation of this Galaxy impresses us with the insignificance of our own little world, but we have to go still lower

in the valley of humiliation. The Milky Way is just one among the millions of similar systems. They have been called "Island Universes". Wherever we look in space, we see these galaxies and within the region of the universe which the scientists study, they are almost countless. The average distance between them is some two million light-years. Only last month astronomers were telling us of galaxies observed at a distance of 36,000 million million miles.

All these systems—Solar Systems, Celestial Systems, Milky Ways, Galaxies, Universes, Island Universes, etc., etc. — are in Pind Desh, the third grand division of Creation, where mind and matter dominate, or the region of mind and matter, and these are all below the "Moon" of the Sixth Chakra, which is the fountain-head of the life and spirituality of Pind Desh. The Moon, referred to above, should not be confounded with the Earth's satellite; it is above our Sun and corresponds to the seat of the human spirit (Surat). The "Moon", the top sphere of Pind Desh, can never be reached by any appliances, instruments, telescopes, etc., invented by the scientists. This centre, the Sixth Chakra, can only be penetrated by riding upwards upon the "Horse", the "Buraq" बुराक़, as was done by the Prophet Muhammed. There is no other method. Vide (i) Article 50, page 88, (ii) Art. 101, page 180, and (iii) Art. 107 from the bottom of page 193 to page 194, Discourses on Radhasoami Faith by Maharaj Saheb.

देखा जाय सुरत से सारा

(Sar Bachan Poetry)

Translation :—Creation of higher regions can only be perceived, known and realised by Surat (spirit).

"If we take a rough bird's-eye view of this creation, we find that it is studded with innumerable refulgent orbs known as suns, stars, etc., etc., in that portion which is within the scope of our vision. This region is comprised in the third division of Creation technically known as "Pind". Beyond this division, and possessing a lustre and energy which are immensely greater, is Brahmand, the second grand division of Creation. It is clear, from what we have stated, that these two divisions themselves contain such an amount of light and refulgence as cannot be conceived by the ordinary faculties of sight and imagination". (Art. 81, page 141, Discourses on Radhasoami Faith by Maharaj Saheb).

“Our ordinary faculties of experience and imagination are so insignificant that it is impossible to conceive the immensity of the refulgence and grandeur which adorn the beatitude of the August Supreme Being. If our vision were so empowered that the light and joy could be perceived and enjoyed by us in the case in which the refulgence of billions and billions of solar orbs were concentrated at one point at the same moment, the light and ecstasy produced by such a condition would still represent the refulgence and the glory of the Supreme Being on the same tiny scale as the waves and the grandeur of the ocean are represented by a drop of its water.” (Art. 80, page 140, Discourses on Radhasoami Faith by Maharaj Saheb).

“His spiritual rays are present everywhere, but His region is distinct and away from the region of matter and mind. This demarcation does not introduce an element of the finite in the Supreme Creator, just as the presence of a cloud in the sky does not produce a limitation in the latter.” (article 14, last lines, bottom of page 26 to 27 *ibid*)

“The coarser forms of physical life found on this earth have been derived from the subtler planes, which are not within the scope of the physical senses, and which are as full of vital activity and manifestations as our own planet.” (Art. 11, p. 17 *ibid*)

“We should not fix the limits of the space of Creation to the three dimensions we are familiar with. There are other dimensions besides these three, and we should, we think, modify our conception of the universe as it presents itself to us accordingly. Spheres of far greater expanse and subtlety than those within our observation which permeate and envelop everything presented to our vision, exist unperceived and unknown.” (Art. 11, p. 20 *ibid*)

“The scope of the physical senses does not extend even to many of the lower subtle planes that exist in Creation.” (Art. 16, p. 29 *ibid*).

“The functions of sight, hearing, and expression are not only confined to the physical planes known to us, but they also exist in the subtler planes, and their scope is much greater than the scope of the same functions on the physical plane”. (Art. 27, p. 58 *ibid*)

“The immense creational powers acting through planes ordinarily not known to us, should not be ignored. These powers are accompanied by tremendous sounds, and their effect upon the devotee is immense when his subtle faculties of hearing become sufficiently developed to perceive them”. (Art. 28, p. 59 *ibid*)

“The action of the spirit-force is always hidden, so much so, that even human intelligence of the highest degree is not aware of the working of the spirit-force within it.” (Art. 39, p. 73 *ibid*).

“The internal spiritual powers are not intended for the performance of physical work, which can be done by physical forces. They have other functions assigned to them in the economy of nature” (Art. 39, p. 74 *ibid*)

"Light, devoid of all admixture with conditions of matter other than the ethereal, is pure electricity of the third grand division of creation, and cannot be perceived by the sense of sight. Its refulgence is perceived when the spirit-force is developed". (Art, 97, p. 172 *ibid*)

"The electricity which we find on our earth is a manifestation of the non-spiritual life-current. (Art. 104, bottom of page 186 *ibid*)

"Intellectual training and development, even of the highest possible degree, is not sufficient by itself for the purpose of comprehending in an experimental way the object of Creation, and this should be kept in view when the object of Creation is studied. Our knowledge is confined to the three planes of dimensions of this world. They are not, however, the only planes of action and effect in this nature. There are other innumerable planes which perform important functions in the economy of Creation. They are, however, perceptible by intuition or the subtle senses of knowledge, and not by these physical senses. We do become cognizant, at times, of their action on the planes in our view, but such phenomena are so few and far between that *a posteriori* reason cannot build up an accurate conception on the basis of these occurrences of the other planes in question. It does not, therefore, appear to us to be unreasonable to observe that the subtle senses within us should be trained for the proper comprehension of the planes beyond the three planes referred to, and that a reduction of everything to these three planes should not be insisted upon as a necessary condition of knowledge." (Art. 124, pp. 237-238 *ibid*)

"The innermost spirituality is ever awake, and the outer cover, so to say, only becomes unconscious." (Art. 84, p. 146 *ibid*)

".....a further liberation of the spirit from the subtler frames may result in the manifestation of higher functions still, and eventually in the manifestation of the essence of the spirit itself. In such a condition, the spirit-entity would become a focus and source of pure intelligence, energy and bliss." (Art. 11, p. 18 *ibid*)

"At each elimination of the media that surround the spirit, its inherent functions manifest themselves in a highly increasing progression, and that eventually the spirit force comes out unalloyed as the source of prime energy, intelligence and bliss." (Art, 13, p. 24 *ibid*)

"The ordinary functions of the human frame, including the entire nervous system, consist of the life-giving, life sustaining and the responsive powers. This proposition broadly includes all the ordinary physical and subjective conditions of human life. Underlying the planes of these functions, there are subtler planes within the nervous system, and the innermost part of each nervous centre is associated with the subtle plane peculiar to it. When these subtle planes are acted upon through the nervous centres, the communion with the macrocosmic spheres corresponding with them is established, and the powers

of the presiding deities of these spheres are imbibed. The brain from which all the lower nervous centres have been generated is similarly associated with very subtle planes. They do not belong to the part of the creation within our vision, but to the higher regions of Creation, viz., to those of the Universal Mind and of the source of the pure spirit, the true Supreme Being. By developing the latent powers of these planes in the brain, communion can be established with Brahm and the true Supreme Creator". (Art. 23, pp. 50-51 *ibid*)

"If inward impressions be produced upon the centre of spirit similar to those appertaining to the outward currents, the latent powers of the spirit will be developed, and the spirit entity will be endowed with the necessary impulse and energy to commence the journey to higher regions". (Art. 26, p. 56 *ibid*)

"The journey takes place by means of the inward spiritual currents to the pure region of spirit which is above Brahmand." (Art. 49, p. 86 *ibid*)

A regular performance of this method of devotion results in the spirit being inwardly attracted or drawn up towards the higher spiritual planes from which the spiritual sounds proceed. The sound-practice thus constitutes the process for the elevation of the spirit." (Art. 30, p. 62 *ibid*)

"In accordance with the laws of harmony, the repetition within, of articulate sounds, which are an imitation of the sounds accompanying the emanation of a force out of the presiding deity of a sphere, at a nervous centre corresponding to that sphere, can result in the acquisition of the power of that deity." (Art. 60, p. 113 *ibid*)

"What the marvellous effect of the Supreme Holy Name, Radhasoami, is, in respect of the concentration it produces at the spiritual centre and in overcoming the outward and material influences, can be experienced after a short trial, if the August Name be spiritually repeated in the correct way." (Art. 70, from bottom of page 128 to p. 129 *ibid*)

With hearty Radhasoami,

Yours affectionately,
S. D. Maheshwari.

—————
(457)

Radhasoami.

.....Mass
February 27, 1961

My dear brother Sant Das Maheshwari :

It is time that I wrote to you and no doubt you will be interested to get enclosure also.

First of all, I do want to let you know how very shocked I was to hear of Lala Sundar Lal Ji's passing away. Had wanted so very much to meet him although I have always had a strange feeling that I would not be granted that wonderful privilege. Bless his dear heart, I am sure that he will be sadly missed by all there and it certainly seems to leave an empty spot in our hearts here, too, for he has seemed so dear to us. His dear face, with those loving, brilliant eyes and a skin like velvet, seems to give one the feeling that there was a transparency that is not seen often. He certainly must have been very dear to you all.

Now, I also want to tell you how very happy I am to have received that beautiful picture of Soamiji Maharaj, just over a week ago. It is so very lovely and such a great surprise to us all. I can tell you. Guess you did not mention to any one that you had mailed it, or at least, if you did, no one has told me about it. It is very lovely and will be framed.

I want to thank you also, for the lovely Prashad (Reories) received just two days after the picture and it is so very nice. Have distributed it to some, but this week-end I will get it to the others, when we meet for the centenary celebration of Maharaj Saheb's birth-day.

All the Prashad is so nice and each so distinct in flavour. It would be difficult to say which I prefer, for they have all been so nice. How privileged we are to receive such treats through the Grace and Mercy of Radhasoami Dayal and we bless you for your great kindness to us here in the West, through HIS HOLY NAME.

I will make some comments on the enclosed pages, which I am sure will almost make you smile when you read it. It is such a childish manuscript and one wonders how Mr. T. S. Khanna could possibly think that we, all, over here, do not stop to think things through, at least, to some extent. A true seeker of Truth, will just not accept everything that is told him, without weighing it in the balance, but Mr. T. S. Khanna does not realize this and he has everyone so fearful lest they fall in his estimation, that they seldom dare to think things through. This is truly the story and has been for these past few years.



Lala Sundar Lal Ji

So the members of the Ruhani Satsang will accept what is written as the gospel truth and let it go at that. Thanks to you and the R. S. books we have been given a clearer picture of so much that is going on.

My blessings to you all for a wonderful Satsang and Bhandara on the centenary occasion of Maharaj Saheb's birthday. Wish I could be there with you, but will be in spirit, I can tell you. I am grateful for so much.

With a hearty RADHASOAMI to you all there.

Affectionately,
W. S.

(458)

Radhasoami.

.....
March 4th 1961.

My Dear Brother Maheshwari,

Received your letter (No 452) February 27. Thanks so much for taking your precious time in answering my questions. I really feel as though at last I have found a true brother. So far I have found not one really true brother or sister in this country although I can say that Mr. Fisher has been most wonderful to me in helping me with the trip to India which I plan to make. He has given me the information I really need and also about getting the passport and visa. You advise me not to come until later on account of the difficulty I've been going through. Please have no worries about that because Radhasoami would never grant me the visa until it is time for me to come. That I know for sure. However, my trip, I can see, has been predestined because the urges or thoughts that are coming to me certainly are not of Kal or his agents. That much I know for sure. This trip is going to be a miracle brought about by Radhasoami, the Supreme Being Himself. This is no ordinary trip to India. I will say no more, because only the Heavenly Divine Radhasoami and myself know about this. I don't talk

about myself to any one nor do I disclose any secrets about myself. I write to you about myself, because you know the answers, but to none else. However, even to Mr. Fisher, I haven't as yet disclosed the inner secret which has been given to me about my trip to India.

I am sending Bhet to you of the amount of I received an unexpected raise and so I am sending it as Radhasoami has been so divinely gracious to help me out with my finances. I decided to give the first to you to do with as you see fit.

I really felt very lonesome to-day. Knowing, it was a day of meditation and Satsang in India, I cried and told Radhasoami I wished that I was over to Agra, India, to-day so that I could attend the Satsang. I am sure Radhasoami understood what was in my heart. I expect to hear only Radhasoami, Radhasoami, Radhasoami. It is all that I want to hear. It is all that I want to say. So of course I don't know Mr. Fisher but so far his letters contain Radhasoami which I am grateful for.

Radhasoami to you from your sister,

H. V. L.

(459)

R. S.

.....Calif.

March 6, 1961.

Dear Beloved Sant Das :

I wish to acknowledge yours of Feb. 20th which was received on Feb. 28th with the copy of Babuji Maharaj's Discourse No. 86. We made copies of the Discourse and sent to outlying Satsangis who were to hold Satsang, but we were hard put to do this owing to the late date receiving it.

The Bhandara Satsang went smoothly at our home. Although several Satsangis were unable to come due to sickness (cold, flu, etc.) there were 15 present.

The Discourse No. 86 made a profound impression on the Satsangis and all wish a copy of it so we are preparing to make

more copies. We should have a copying machine one of these days. At present the electronic-photo-copies are quite expensive and the cutting of stencils for a mimeograph is about as arduous as making a copy by hand with carbon. Will leave it up to Radhasoami.

Yes, we received the large coloured picture of Soamiji Maharaj. It was in good condition. It is very difficult for you to wrap such pictures, Prashad, books, etc., and we marvel at the care you take.

Florence joins me in sending our sincerest Radhasoami,
Herbert.

(460)

Radhasoami.

March 8th, 1961.

My Dear Brother Maheshwari.

Enclosed is the letter ("Truth Unveiled") I received in the mail from India. There is no return address on the envelope; and the postmark on the letter across the stamps, I can't make out. However I have all the letters that "Charan Singh Ji Maharaj" wrote me. I compared the post mark from this letter with the letters that he mailed to me during the time I was his disciple and none of them look like this postmark on this letter, I am sending you. They are all small post marks saying "Beas". Only Beas group and Agra have my address in India. I am thinking some underground work has started against "Agra". Now this is the copy that I received in the mail, however I noticed that it is not the original copy. It looks to me like 2nd or 3rd copy of typewriting. So I wouldn't be a bit surprised if more disciples also receive some of the same. Could it be that some one in U. S. A. made the letter and then mailed it to some one in India? Then that some one mailed it to me? The envelope is addressed to Mr. Hazel V. Leming as if some one knew how Charan Singh used to address his letter to me. I always used to receive them as Mr..... I never did complain

about it. I just didn't think it mattered. Or else some one has rights to files in Beas and got my address from there. As for myself I can't see Charan Singh stooping that low. He is busy in this world doing God's work and he doesn't seem like that kind of a master. Now I never knew any one else ever connected with India but this writing is no child's play. I phoned Mr. McQuinn at San Marcos and he asked for a copy of this letter. So I have made duplicate copies, had them mimeographed for him. What an awful letter to receive. It belongs to the waste basket, but I thought you might want to know what is going on in U. S. A. Mr. McQuinn may correspond with you after he reads it. I don't know. It hasn't hurt me any, however, after reading it. Whoever wrote it is terribly confused. Instead of confusing me I think they have confused themselves. I am not going to worry about who wrote it. Let Radhasoami handle that part. "Only Radhasoami knows". I am in sympathy with you because you try so hard to be good, how could any one say anything against you ?

With an affectionate Radhasoami to you always,

I remain,
Lovingly,
your sister,
H. V. L.

— — — — —
(461)

R. S.

.....Calif.
March 8, 1961.

Dear Beloved Sant Das :

Just received a copy of "Truth Unveiled" sent from India with no return address. It was in typewritten carbon copied, 9 pages, with the last page carrying, "Copy of newspaper article which appeared in the Hindustan Times dated Jan. 15th 1961", "NOTICE OF CONTEMPT OF RADHASOAMI FACTION, Allahabad, Jan 14 (PTI)." I can see that this is but the continued plan of harassment being carried by the opposition.

Please in your next letter give the meaning of 'Dandak'.

A gentleman, who, I think, will soon apply for initiation, visited us to purchase some books and he had with him a copy of "Truth Unveiled" under Beas name. It looks as though Radha Krishan Khanna, the author, is peddling his wares. Either Beas was duped to think they were the only ones who put this out or Kirpal Singh got ahead of them.

Florence joins with me in sending you all our sincerest Radhasoami.

Affectionately yours,
Herbert.

(vide Appendix D)

(462)

R. S.

Soami Bagh, Agra (India)
March 21, 1961.

My dear brother Herbert,

Yours of March 8 was received yesterday.....

दंडक Dandak is derived from दंड Dand which means punishment. Pind has allegorically been spoken of as a Dandak forest, as here one has to undergo punishment for every act one does. Every action has its reaction. One cannot escape punishment for one's Karams or actions.

"Here in this world one may conceal one's evil doings; but one cannot do so at the centre, where चित्रगुप्त Chitrugupt resides, as he is in possession of the film or photos, so to say, of each and every action performed in one's life. The Jivas passing through that centre have no alternative but to admit their guilt. Then comes the centre of धरमराय Dharam Rai or जमराय Jama Rai. His function is to do Dharam (absolute justice) only, untempered with mercy. He passes sentences, exactly according to the nature of one's deeds". (Paragraph 607 (6), Teachings of Radhasoami Faith based on Babuji Maharaj's Discourses.)

दंडक Dandak is the name of a district in the Deccan situated between the rivers नर्मदा Narmadá and गोदावरी Godávarí. In the

time of राम चंद्र Ram Chandra, an incarnation of ब्रह्म Brahm, it was a vast forest said to be tenantless.

With hearty Radhasoami to you and sister Florence.

Yours affectionately,
S. D. Maheshwari.

(463)

R. S.

.....Canada.
March 13, 1961.

Dear Brother Sant Das,

Much less happened since I received your letter of February 14, telling of the passing away of the dear old soul Lala Sundar Lal Ji. It made a deep impression on me, and I can imagine how others feel, who knew him personally.

I had a page of questions written to send to you recently, but just before I mailed them, received a copy of the collection of letters between you and Mr. John de Verrier (No. 435), which Mr. Fisher sent me. Upon going thru that colossal amount of work, I found many of my questions answered thru references given therein.

Of course - the answers were there all the time - but well, any how I am in touch with Stanley and Mrs. Herbert, who are quite capable of answering most of a beginner's questions, still there remains a couple. I do not think I should express them, and it can easily be said they are of no importance.....

Then on February 24th I walked to village store on an errand. It was a lovely sunny morning and as I walked quietly along undisturbed, going and coming I was doing Sumiran. When I returned and opened my cottage door that great colourless revolving light was everywhere I looked..... I sat down, closed my eyes; this lasted a pretty long time and was followed by a feeling of ecstasy, which lasted on over a little for three days.....

I am simply glued this past week or so, to the one Book "Discourses on Radhasoami Faith" and there on pages 98 and 99 (Art. 55) where the importance is stressed on the personal contact with a "living adept", I feel I should be more grateful for the contacts I have made and try harder to be worthy and ready when the time arrives for the "manifestation" of the next Sant Sat Guru.

There are many paradoxes. I refer to the manuscript, speaking of Stanley's experiences in India. It stresses the "change" noticeable to his friends and I am sure, sister Florance would agree. Perhaps I am trying to say, I can't even imagine any one needing this type of assistance more than I - and being 75 years young, Jan 28 - should I not crave for India and more rapid advance? On the other hand Mauj - when the time comes - I will be better able to receive - by working harder now - I seem to feel 1962 will find me *en route* to India and perhaps this coming winter 1961, I may find it possible to go to California and spend at least a few weeks near the McQuinns.

This morning again my reading is articles 49 & 50 on pages 85-89. This is so illuminating and so precious - these days when we hear so much about atoms, ions etc. I find page 87 indispensable to our understanding. Knowing practically nothing of Physics & Chemistry I would be grateful to you, if you will please tell me, if it is possible for many people to see the atom with the naked eye?

Thank you for your patience and great help along the way.
Hearty Radhasoami,

Affectionately,
A. M. D.

(464)

R. S.

Soamibagh, Agra (India)
March 21, 1961.

My dear sister,

Your letter of the 13th to hand. Mr. John de Verrier is coming here in July next.

I am glad to know that you keep yourself busy with the repetition or utterance of the Holy Name RADHASOAMI even while doing ordinary routine work of daily life. Ups and downs are incidental to the performance of the devotional practices of Radhasoami Faith. They also are signs of progress. It is a very good idea to spend a few days with McQuinns. Do visit them, whenever convenient.

Question : Is it possible for any one to see the atom with the naked eye ?

Answer : No, it is not possible to see the atom.

Every kind of matter, solid, liquid or gaseous, is built up of tiny particles called 'molecules'. A molecule is such a close-knit combination of atoms, that for all practical purposes, it can be treated as a single particle.

A thing can be easily broken up into its molecules. Take a glass of water and place it on fire. It will start vaporising to the form of steam. Here water is being split into its molecules. When water changes into steam, it exhibits all the properties of a gas. The distance between the molecules of a gas is so great that gravitational pull does not act on them. They are always and ever in a state of motion repeatedly colliding and rebounding.

Molecules are so small that if all the molecules in a glass of water are placed in a line end to end, they will encircle the earth 200 million times over. If they are spread out evenly on the land surface of the Earth, each square centimetre will contain a hundred million of them.

Besides, molecules move very fast. At the room temperature they move with the speed of a rifle bullet. It is 500 yards per second. The speed increases with temperature. The molecules of steam move at 1000 yards per second. A battle-field, where rifle bullets fly about indiscriminately in all directions, faithfully represents the state of a gas. The bullets collide frequently. At room temperature, a molecule of air collides with other molecules 3000 million times per second and covers a distance of $1/160000$ th of an inch between two collisions. If we reduce the volume of gas the frequency of collisions increases. But this

continuous colliding cannot bring a molecule to a stationary state.

Many atoms make up a molecule. A water-molecule contains three atoms, two of hydrogen and one of oxygen. A salt-molecule is built up of two atoms, one of sodium and one of chlorine. There are some organic molecules which are built up of thousands of atoms.

Hydrogen atom is the smallest and the lightest. Its diameter is $1.35/10^8$. 10^8 means one followed by eight zeroes on the right. It has a mass of $1.67/10^{24}$ gram, that is to say, there are about 600,000,000,000,000,000,000,000 atoms in a gram of Hydrogen. Next heavier atom is Helium. The thickness of atom is measured in ten millionth of a centimetre. This means that some ten million of them placed in a line end to end will just cover the length of one centimetre.

Atoms are not indivisible units. They are composite structures and can be broken into their constituent parts. Broadly, there are two parts of the atom, the central body called "nucleus" and revolving around it in closed paths is another class of particles called "electrons". Electrons are particles of negative electricity. The nucleus is again a composite structure built up of 'protons' and 'neutrons'. Protons are particles of positive electricity, 1836 times more massive than electrons. Neutrons have almost the same mass as protons, but are electrically neutral - have no electric charge on them.

A close-knit combination of protons and neutrons brings into play the strongest force known to Physics, called the "nuclear force" because such a combination forms the nucleus of the atom. So the picture of the atom that emerges is like that of the solar system. There is the massive central body called 'nucleus' and around it at increasing distances revolve charges of negative electricity called electrons.

The atom is so small that for all practical purposes it can be treated as a mere point. As many as twenty million of them, placed end to end, cover the length of a centimetre.

The diameter of an electron is 56 billionth of a centimetre.

This quantity is so small as to be beyond our power of visualization. It can only be grasped with the help of a parable. If the 25 lakh population of the city of Philadelphia, Pa, starts counting the number of electrons passing through a 25 watt electric bulb in one second and the counting is done at two to a second all the 24 hours of the day, it will take 24 thousand years to complete the job.

The diameter of the nucleus is only one hundred thousandth part of the diameter of the whole atom. If the atom was so enlarged that its nucleus beame half an inch thick, the encircling electrons will be at a distance of 400 feet from it. If we could enlarge an atom a millionfold it would be about as big as a full stop; but if we wanted to see the nucleus we would have to enlarge the whole atom another 20,000 times, then the nucleus would be just about visible.

So far we have spoken of atoms and their parts as particles. But this is only partly true. They also behave as waves. Now, what is the fundamental distinction between the two ? First, as it moves, the energy of the particle remains localized in it. In the case of the wave its energy becomes distributed over a wider and wider volume as it spreads, until finally it is diffused through the whole of space accessible to the wave. The total amount of energy remains the same throughout, the process of wave-propagation merely spreads energy continuously through space. Hence the intensity of the wave decreases with its progression. The wave becomes weaker and weaker as it goes on spreading.

Secondly, a particle in motion does not bend round obstacles which it meets on its way. The wave on the other hand, bends round such obstacles. When a gun is fired, an intervening obstacle may save us from being hit from the shot, but it will not save us from hearing the noise of the gun. This is because sound travels in the form of waves and waves bend round obstacles. This process of bending round obstacles is called 'diffraction'. This is the surest test of a wave known to Physics.

The ups and downs of the wave motion are called "crests" and "troughs" respectively. The distance between any two

successive crests or two successive troughs is known as “wave length”.

Formerly atoms, electrons, protons and so on were regarded as particles. But recent discoveries show that they have a wave aspect also. They show diffraction or bending round obstacles. This is behaving like a wave. It has been calculated that the electron-structure vibrates at the rate of 124 million million million complete oscillations a second. Proton also can be pictured as performing vibrations at even greater rate of 229,000 million million million complete oscillations a second.

The atom is the tiniest thing, the mere infinitesimal, yet it is the mightiest thing known to the scientists.

But the परमाणु *Parmanus*, created at त्रिकुटी *Trikuti*, as a result of creational shifting, are infinitely finer and subtler than the atoms, molecules, etc., of the scientists, and should not be confounded with them. The scientists have, and can have, no knowledge of the परमाणु *Parmanus* of which Sants have spoken.

With hearty Radhasoami,

Yours affectionately,
S. D. Maheshwari.

(465)

.....Bonn, Western Germany.
13th of March 1961.

Dear Sir,

With many thanks for Volume I of PREM PATRA RADHASOAMI, I may address some questions concerning a Maharishi called Mahārishī Mahesh Yogī, from Uttar Káshī/ Himálaya/India who normally lives in the “Valley of Holy People”. This personality has made a trip round the world and touched also Germany. I saw him here in Bonn and therefore I do know that he gives only one holy name or Mantra on the spiritual basis of the Chelá. By that he brings the Chelá forward on his path to God. Nobody knows the real meaning of the given word (Sanskrit) which must be kept secret to everybody.

Only 35 minutes about in the morning and in the evening are reserved for the Sumiran of the holy name. The Sumiran happens mentally. The result is happiness, harmony, strong enough to influence also people in the vicinity of the Chela not initiated. Poorak may be allowed. Hatha Yoga may be practised not longer than 5 minutes daily. Restrictions on sexual sphere or in the food are not required. The Maharishi thinks to be in the situation for spreading out peace all over the world very soon. From April to June, 1961, there will come a lot of Europeans and Americans to the Himalayas for being trained in the meditation that they can initiate also new comers.

Please let me know—

- (a) What is your opinion of that Maharishi and his teaching from the spiritual basis of Radhasoami ?
- (b) What is your opinion of Mr. Kirpal Singh, who has been initiated by master Sawan Singh, a former Chela, from your basis in Agra, who continues to initiate people in the memory of his master Sawan Singh ?
- (c) Where should I go from your point of view ?

I should be very obliged to get also in the future new printed books from your hands and also a foto of yourself to complete my papers if that wish is allowed to be brought to your eyes.

Many thanks in anticipation,

I am, sincerely yours,
E. Z.

P. S. In the book "Prem Patra" I have found on page 414, under 4, some explanations which could meet the teachings of the mentioned Maharishi but I am not quite sure whether this opinion is right or wrong. A foto of the Maharishi is attached, perhaps you can better find out who is that personality in India sent by his master whose name is not known to me.

(466)

R. S.

Soami Bagh, Agra.
March, 22 1961.

Dear Sir,

Yours of 13th March to hand. In your letter (No. 245) of 20. 1. 1960 you stated that you were a Satsangi of Sardar Sawan Singh of Beas. You must have been initiated into Sat Nam; and you must have been performing Sumiran or repetition of this holy name or Mantra. Am I now to understand that you are dissatisfied with this holy name or Mantra, which is the Dhwanyatmak Name of the fifth region, reckoned from the highest downwards, of the purely spiritual division of the Creation ? And, therefore, also dissatisfied with your master or any of his disciples ?

From the perusal of Sar Bachan Prose and other books, you must have known that all other so-called holy names and Mantras are of Brahmand (second grand division of the Creation or spiritual-material region) or of Pind (material-spiritual division). Pranayam, Poorak, Hath Yoga etc., etc., were in vogue in the olden times. They are of no use, rather, they are harmful in the present times. Even in the past, true and perfect salvation could not be attained by the performance of those practices. Vide Bachan Nos. 33 and 34, Part I, Bachan No. 176, Part II, Bachan No. 263, Part II, especially from the 3 lines at the bottom of page 231 to Page 232 and again the last paragraph on page 234, "Sar Bachan Prose."

A devotee or Parmarthi should be concerned with the salvation of his own soul. The desire to acquire power or strength to influence people in the vicinity, is deprecated in true Parmarth or religion. Vide letter No. 91, especially from 5 lines at the bottom of page 262 to 4 lines on the top of page 263, Radhasoami Faith : History & Tenets.

A religion or a person, who says that restrictions on sexual sphere and food are not required, is not fit to be accepted by a true devotee. True spiritual progress depends largely upon the

mode of life one leads. Vide article No. 75, pages 133-134, Discourses on Radhasoami Faith by Maharaj Saheb.

Please again read carefully paragraphs Nos. 4 and 5 on pages 414 and 415, Prem Patra Volume I, and mark the following—

1. These persons perform Sumiran and Dhyan internally at the navel or heart centre.
2. their practices lead them to no higher stage than one or the other of the centres within Pind.
3. The scope of their practice is limited to the lower part of the microcosm, i. e., within six Chakras (of Pind).
4. It is not necessary for the followers of the Radhasoami Faith to have any religious contact with them also.

Bachan No. 34, Part 2, Sar Bachan Prose and paragraphs Nos. 595, 596 and 597, Teachings of Radhasoami Faith based on Babuji Maharaj's Discourses, may be studied in this connection.

I do not know, nor have I heard, about this Maharishi. There are thousand and one Faqirs, Sadhus, Rishis, Maharishis, etc., in India, or for that matter, in the world, who are only too eager to appropriate to themselves devotion and service of people. You may do whatever you like. I say nothing.

I have no photograph of myself, nor is there any necessity of having one. The pictures of Sant Sat Gurus of the Radhasoami Faith have been given in our books.

Answer (a) See above.

Answer (b) Read carefully the book "Correspondence with certain Americans, Vol. I", especially its page No. 45.

Answer (c) Read from the same book, the following :—

1. Conditions for initiation pp. 133, 245 and 542.
2. Do not be in a hurry to adopt any one as your guru or master. p. 134.
3. It is no use joining a Satsang today and discarding it tomorrow. p. 134.
4. Renunciation of previous faiths and masters, a pre-requisite for initiation. Lines 3-4, page 209.
5. Wordly prosperity is not the aim of Radhasoami Faith. p. 233.

6. Wordly-wise people make a hotch potch of religious teachings. p. 234.
7. Initiation into the parent Radhasoami Satsang at Soami Bagh Agra is a very serious business. p. 506.
8. There should be absolutely no tie with a false guru. p. 507.

In the end, I would advise you to study our books, rather, more carefully.

With hearty Radhasoami,

Yours sincerely,
S. D. Maheshwari.

(467)

Dear Sir,

I desire to receive initiation into the Parent Radhasoami Faith Satsang of Soami Bagh, Agra, India.

I feel, I have fulfilled the conditions required.

Sincerely,
J. C. M.

(468)

R. S.

Soami Bagh Agra,
March 28, 1961.

Dear Sir,

Your letter without date to hand. I would like to advise you to send your application for initiation with the recommendation of Mr. H. W. McQuinn, Rte. 1, Box 1506, San Marcos, California, to the effect that you have read and studied our books, that you believe in the supremacy of the Radhasoami Faith over all other religions of the world and so on and so forth, and that you have renounced all old faiths, beliefs, masters, etc., and that you are prepared to follow the rules and restrictions in the matter of food and drink, etc., etc.

With hearty Radhasoami,

Yours sincerely,
S. D. Maheshwari.

(469)

R. S.

.....Mass
March 29, 1961.

Dear Mr. Maheshwari,

For many years I have searched for the Truth, and many times I thought I had found it, but each time I have been disappointed. Approximately five and a half years ago I was initiated into the Ruhani Satsang by Kirpal Singh, feeling sure that this was really what I had been searching for, and I was thrilled with and humbled by the opportunity of initiation. However, since my progress has been seemingly negligible, and having read several books on the Radhasoami Faith and learning how the Delhi group has strayed from the teachings of the Parent Group, I am again disappointed. But I believe that each disappointment has been a step in the right direction. Every true seeker must eventually be satisfied.

Very humbly and sincerely I request initiation into the Agra Group. I have read at least once, the following books : "Radhasoami Faith, History & Tenets", "Sar Bachan Prose", "Radhasoami Mat Prakash", "Discourses on Radhasoami Faith", "Phelps' Notes" and "A Solace to Satsangis." I have just completed "Radhasoami Correspondence with Certain Americans, Vol. I", and next I am going to read "Teachings of Radhasoami Faith based on Babuji Maharaj's Discourses." But since I want to really study the book, I would prefer to make application for initiation before completing the book.

I have adhered to the no-meat diet since October, 1955; I use no intoxicants or tobacco ; I believe that Radhasoami is the only true and real Name of the Supreme Father; and I believe that true and complete salvation can be attained by the practice of Surat Shabd Yoga only. I have severed all connections with all previous teachings and masters.

I sincerely hope that you will favourably consider my request for initiation.

Respectfully yours,
M. A. H.

(470)

.....Mass.

Radhasoami Sahai.

April 3, 1961

Dear brother Sant Das,

Hope you received my letter of the 3rd March. I have in the meantime received from Mr. Thakkar the tapes recorded at Soami Bagh, Agra, which are simply wonderful. I have played them many times, and each time I hear these wonderful chants, they thrill me and inspire me more. I find myself singing them often during the day. I have written Mr. Thakkar to thank him, and I also sent him as a meager token of appreciation a small tape of Western religious music, which might please him to have. I have received already two letters asking for copies of the tapes, and I am in the process of making a reproduction of these chants for various Satsangis. I am reducing the 7 hours of chants to 5 hours included into one reel, which I shall send to several Satsangis. In this way, more persons will be able to benefit from this very precious thing.

I have also received the large tin of Prashad containing Laddus. I divided it into five portions and gave them out two weeks ago when all of us gathered together here to hear these wonderful chants. Everyone was thrilled, and especially Mr. Stanely Fisher, who enjoyed the singing so much at the Satsang.

I don't know where to begin to thank you for all this kindness and thought whether it be for the writings of these wonderful books, or for the Prashad, or for directing the making of the chants. It seems that we are so dependent upon your generosity, but we are at a loss to repay you. I wish I was more capable of expressing my gratitude for all these things. May the Gracious Radhasoami Babuji Maharaj extend His Grace especially upon you, and may you progress swiftly towards the Feet of Radhasoami. My heartiest Radhasoami to you and your family.

Affectionately,
J. d. V.

(471)

Radhasoami.

Dear beloved Maheshwari,

I received your last letter (No. 456) concerning the questions I asked about the Universe, and I can't thank you enough for your answering my questions, and for answering them so thoroughly. Your explanations are very satisfactory, and I am putting aside my concept that there is a relationship of the nebulae with the higher spheres once and for all.

In reference to your letter, I was so carried away in my analogy of the nebulae and what scientists thought of other space that I didn't qualify my remark about Pinds rotating around Brahms, Brahms around Sat Lok etc. What I meant to say was that certain areas in our heavens revolve around others in the same manner as Brahms around Sat Lok, as described in Discourses on Radhasoami Faith by Saheb. I am quite aware that scientists do not know of the Brahm Loks etc., even before I asked the question. I was merely trying to state arguments for the concept that outer space, though seen, was yet a mystery and could be our destination. But even if we could observe nebulae, and stars of 10,000 X brightness of our sun etc., I never denied the need of Radhasoami Faith, for even if you could see regions, you still couldn't get these unless you went in and went through the operation in the brain, which could only be done by going into the Radhasoami Faith, having the aid of Radhasoami and in following the method of meditation prescribed.

Also, in connection with the remark of the north pole and could it be our goal, well it is stated by Saheb as being all energy (p. 228, last 3 lines-Discourses on Radhasoami Faith) and somehow I was under the impression that Radhasoami Pad was all energy, that all energy was the prime source, and mind and matter evolved from all energy. Perhaps you can see why I was concerned to have my questions answered by you. But you have made it very clear that all, including the north pole, is in Pind and I am

accepting what you said completely. Saheb must have been speaking relatively and that all energy is still matter.

The fullest Radhasoami to you,

G. S.

(472)

R. S.

Soami Bagh, Agra,
13 April 1961.

My dear sister,

Yours of April 5 to hand. "Against all-energy of the north pole, the condition of the nether pole is one of almost complete inertness". (3 lines at the bottom of page 228, Discourses on Radhasoami Faith by Maharaj Saheb). "North Pole" here means the Positive Pole or the Supreme Being. "North Pole" does not here mean the north pole of our earth. If it had been so, its opposite would have been called the south pole. But Maharaj Saheb calls it the nether pole which means the Feet of the Supreme Being or the Negative Pole. (vide art. 79). The north and south poles of our earth have got nothing to do with what is given out by Maharaj Saheb.

With hearty Radhasoami,

Yours affectionately,
S. D. Maheshwari.

(473)

Radhasoami.

.....Calif
April 9, 1961.

Dear Beloved Sant Das,

Now, have been asked if Soami Bagh has ever gotten together appropriate passages from the holy books of Soami Bagh, which could be used at a funeral of a Satsangi. The custom is a bit different here where the funeral service is held by the priest or minister of the departed loved one or some one of authority

is chosen by the family to give appropriate words of consolation etc., etc. Many Satsangis have severed all connections with any of the orthodox or any religious organizations and there becomes a void when a funeral service is to be arranged. I think that sometime we will be called upon to try to fill this void and perhaps this request is timely, to have us begin to try to formulate something in the way of a service.

Florence and I send you all our sincerest Radhasoami.

Affectionately yours,
Herbert.

(474)

R. S.

Soami Bagh, Agra.
April 19, 1961

My dear brother Herbert,

Yours of April 9 to hand

Before starting for the cremation ground, Satsangis here recite Shabds (hymns from Sar Bachan Poetry and Prem Banis). On the way to the cremation ground, they utter "Radhasoami Radhasoami Radhasoami....." in chorus. When the funeral procession reaches Radha Bagh, some Shabds (hymns) are again recited. Then, from Radha Bagh upto Agam Bagh, Satsangis utter Radhasoami Radhasoami Radhasoami..... in chorus. At Agam Bagh, some Shabds (hymns) are again recited, and then the dead body is put on the pyre and set afire.

In the case of the American Satangis, the tape records of the Satsang chanting may be played. Some one of authority, preferably a Satsangi, may be chosen to give appropriate words of consolation etc., etc. This will constitute a sort of funeral service. In the tape records of Satsang chanting, there are many Shabds (hymns) which sing Radhasoami Radhasoami Radhasoami. These ones may particularly be chosen to be played at the time.

I hope this answers your query, which you say, is timely. Yes, it is timely. Who knows when one may be called to the

Father's House. Let us all be ready to respond to the call whenever and in whatever manner it comes.

With hearty Radhasoami to you and sister Florence,

Yours affectionately,
S. D. Maheshwari.

(475)

R. S.

April 13, 1961.

Dear brother Sant Das,

Radhasoami greetings. I should say "respected and revered brother" to you, for my admiration and respect grow for you all the time. You accomplish so much and have done such great service for the Americans that we can never thank you properly.

The tapes were magnificent. They worked wonders for us as we listened to them at John de Verrier's house two weeks ago. Will you kindly thank Mr. Thakkar for me and express to him my very sincere and deep gratitude for all his efforts ? We want to be certain that he has not incurred any expense and will send the postage at any rate. I wish I could explain what those tapes meant to us and the great effect they had on every one. For days afterward I could feel the spiritual uplift and elation. A real miracle. Something happened to us and it helps cement faith. We are going to meet again next week to hear more. It was a great moment of joy when we heard your voice and chanting. I had looked forward to it for a long while. We all had a light repast and dispersed after hearing the tapes. And again thank you for the Prashad. Mr. Fisher told that you had sent me a package which has as yet not arrived, you are more than generous. Somehow, I feel we should do something in return for all your kindnesses to us. What would we ever do without the Radhasoami Faith ?

I think of you often and try to picture Soami Bagh in my mind. Someday it will be a reality, I hope right now. I am

looking forward to John de Verrier's return from India and hearing all that he has to say.

Again my sincere gratitude to you for all you have done for us.

Radhasoami blessings,

Affectionately,
M. R.

(476)

.....California
April 9, 1961.

Dear sirs,

For many years I have been trying to find the true Path, the real road to the real God. Some very dear friends have told me about the Radhasoami Faith and I have been studying these books :—1) Radhasoami Faith : Histroy & Tenets, 2) Sar Bachan, 3) Mat Prakash, 4) Discourses on Radhasoami Faith, 5) Phelp's Notes and 6) Solace to Satsangis, and I believe that Radhasoami Faith is the ultimate in all true faiths. Several faiths believe in God but they do not teach one how to reach Him. Of course any start in the direction of God is good, I believe that true and complete salvation can be obtained by the practice of Surat Shabd Yoga only.

For many years I was strongly against any spiritual belief or practice whatever, then something began working on me and I studied various religions, then I began studying the Christian religions (so called) and I was baptised into the Mormon Church. After a few years I found that, tho it was good, still, it did not quite teach as Christ taught, so I drifted away. Finally I Joined the Ruhani Satsang, whose present Master is Kirpal Singh, in 1954. It is a good path and I am grateful for the help given to me by them, but still it did not quite seem to be a fulfilment of a vision given to me in 1929. Now, I am sure that the Radhasoami Faith is my true goal and I pray that I may be accepted

and initiated into this Faith. I will do, all I can, to be a true expression of the Faith

Sincerely,
L. M. H.

(477)

R. S.

Norwood,
.....Mass.
April 16 1961

My dear brother Maheshwari,

Yours of Apr. 4. We listened to a portion of the tape records on Sunday before Easter, and hope to get together on April 23rd again to hear the remainder. They were excellent. Especially the chant I call the "Radhasoami Chant" for that one was the high light of the Satsang as far as I was concerned. Sometime after my return through Grace of Radhasoami, I was able to re-capture parts of it and hum it to myself. I tried to convey it to others in our groups but it was impossible. One must hear to appreciate it. Hearing the chant again on tape was, for me, a perfect rendition and proved to be most uplifting spiritually. Our thanks go to all Soami Bagh Satsangis who made this possible.

A hearty Radhasoami to you and all Satsangi friends at Soami Bagh.

Affectionately yours,
S. R. F.

(478)

Radhasoami Sahai

.....Mass.,
April 19, 1961.

My dear friend and brother Sant Das,

Yours of the 11th instant.
You have my deepest condolence in this matter, and I pray that

the Merciful Supreme Father Babuji Maharaj will extend to you His guidance and protection throughout these difficult times.

I earnestly hope that something may be done by the American Satsangis individually or collectively to relieve you of part of the burden you are now forced to bear as a result of your courage and determination to stand for the Truth in its naked purity. Those who stand for the Truth are forcibly those who are crucified. Your service to Radhasoami Dayal has been an example to us all, and you have been the chosen instrument through which we Americans have been attracted to the highest teaching. Speaking in broad terms, and I include myself specifically, Americans have given little for the vast amount they have received from you. It is high time we, as recipients of your benefaction, took a greater participation in the dissemination of the Truth. Truth is only received and assimilated in direct proportion with the efforts and sacrifice made for its attainment. The books in question which are now the source of your anxiety are the very books which attracted us to the fold of Radhasoami Dayal, and it is only just, as brothers and sisters in Faith, who believe in honesty and integrity, to show support in your case to the greatest extent possible. This is, of course, my own opinion, but I hope it will be shared by others in this country.

May the blessings of Babuji Maharaj be ever with you and give you strength in this hour of need. With heartiest Radhasoami,

Yours affectionately,
J. d. V.

(479)

R. S.

.....Mass.,
April, 28, 1961

My dear brother Maheshwari,

John de Verrier has acquainted me with the contents of your recent letter. He is preparing copies of same. So we can examine it more in detail. It is a terrible shock to us.

Firmly imprinted on my mind are the last words to me of Lala Sundar Lalji - "In time of trouble call upon Radhasoami for assistance".

Radhasoami is behind you and RIGHT is sure to win in the end.

Affectionately yours,
S. R. F.

(480)

Radhasoami.

April 21, 1961.

My dear brother, beloved Sant Das Maheshwari,

I was so grateful for your letter (No. 472). I so appreciated your adding further comments on the words 'north pole'. I see now the significance as you explain it, and that North Pole is not referring to our universe north pole. As a matter of fact my whole other concept hinged on this one misunderstanding. I am so grateful that you cleared up my confusion and that the North Pole as Maharaj Saheb stated in His book as being all-energy is in harmony with my understanding as I had understood in all the other books. Now it all fits, and I am satisfied completely and will hold to the belief that Brahmand and Sat Desh are within an entirely foreign universe.

I will pray for you. May Radhasoami bless you to the fullest.

Affectionately,
G. S.

(481)

April 21, 1961

Radhasoami.

My Dearest Brother Maheshwari,

Received the news about your trouble. I am in great sympathy with you and I shall continue to pray in your behalf to the Most Merciful Babuji Maharaj, Radhasoami. I rely on

the Divine Creator of your soul to grant you strength and divine guidance, wisdom and great understanding in this great problem. The future of all Satsangis rests in his "Mauj". Rest assured you will be given help in your dire hour of need. Radhasoami will not forsake a true devotee of His Holy Feet. However, one must put forth the effort even though we travel seemingly alone through dark tunnels at times. We are never alone, it only seems that way. We are being watched over every minute of our lives. This does not come as a surprise to this soul. I felt as though trouble was brewing after Lala Sundar Lal Ji's passing away. It is Kál of course, demanding all that he can get in accordance with his way, but rest assured that Radhasoami will never the less lend as much help and assistance as is possible, whatever the outcome. Realize it is His Mauj. However, at this time in your darkest hour I pray to Radhasoami to let me be of some assistance to you. Of course my small little self can do nothing. But I never forget that all that I have, does not belong to me. It is only loaned to me while on this earth plane. I shall be only too happy to lend you any assistance that I can. This burden that has been forced upon you I pray that all Satsangis in America will lend assistance to you. This is my own prayer to Radhasoami. However, it is high time, I myself lend you some assistance because through your great work of writing and translating these wonderful books I was led into this highest pathway of Radhasoami. Without your very loving letters of explanations and your most loving thoughts to this poor soul who does have much trouble in meditation, I might have still been searching for the highest truth in its extreme purity.

You will always have my loving prayers, my sincere sympathy and always as long as I am left on this earth plane, I shall always lend a helping hand to my sincere brothers and sisters. Please never hesitate to call upon me when in dire need. As long as I am able to work in this world and earn my own bread I will always divide this bread with my brothers and sisters. I may not have much when I leave this rotten world but if I am given the crumbs on the floor of my Heavenly Father's Feet I will have all, for the Love of Radhasoami is most dear to me.

Remember, my dear brother, you are not alone, for the Satsangis of America will always come to your assistance, if you will but only let us know. May the blessings, the guidance and the great love of Radhasoami be given to you in your darkest hour of need. With a sincere and loving Radhasoami to my loving brother Maheshwari,

I remain as always,
Your sister,
H. V. L.

(482)

RADHASOAMI RADHASOAMI

APRIL 22, 1961.

My Dear Brother Maheshwari,

JUST A FEW WORDS, BELOVED ONE, I AM MAILING YOU A COPY OF THE LITANY OF LOVE.

I AM HOPING THAT AS YOU READ THIS LITANY OF LOVE, IT WILL SOMEWHAT TAKE YOUR MIND AWAY FROM THE TROUBLES OF THIS ROTTEN WORLD.

WE ALL HAVE TO LEAVE THIS WORLD SOME DAY, AND THE BEST WE CAN DO IS TO KEEP OUR MIND ALL THE TIME ON "RADHASOAMI".

MAY THE GRACE AND MERCY OF BABUJI MAHARAJ, RADHASOAMI, BE ALWAYS WITH YOU. MAY HE PROTECT YOU AND GUIDE YOU UNTO HIS HOLY FEET.

WHEN YOU FALL AT HIS HOLY FEET, MAY HE GIVE YOU THE STRENGTH, THE WISDOM AND THE UNDERSTANDING TO DISPEL THE EVILS OF THIS WORLD.

MY SINCEREST AND AFFECTIONATE RADHASOAMI TO YOU,

YOUR SISTER,
HAZEL V. LEMING

(483)

LITANY OF LOVE

Radhasoami	My Supreme Father
Radhasoami	My Creator
Radhasoami	My Beloved
Radhasoami	All Love and Mercy
Radhasoami	Supreme Truth
Radhasoami	Giver of Gifts
Radhasoami	Nectar of My Soul
Radhasoami	My Soul's Delight
Radhasoami	Most Merciful
Radhasoami	August Father
Radhasoami	Benevolent Father
Radhasoami	Lover of My Soul
Radhasoami	Beautiful and Understanding
Radhasoami	Most Illustrious
Radhasoami	Most Majestic
Radhasoami	All Powerful
Radhasoami	All Knowing
Radhasoami	Radiant as The Sun
Radhasoami	My Gracious Lord
Radhasoami	Refulgent and Glorious
Radhasoami	My Exalted Father
Radhasoami	Most Sacred Personage
Radhasoami	Most Forgiving
Radhasoami	Hearer of My Prayers
Radhasoami	Merciful to The Humble
Radhasoami	Indulgent and Clement
Radhasoami	Protector of His Children
Radhasoami	Most Adored
Radhasoami	Most Exalted Grace
Radhasoami	My Refuge
Radhasoami	My Soul's Contentment
Radhasoami	Most Sweet and Kind
Radhasoami	Most Benign
Radhasoami	Most High
Radhasoami	My Port in a storm

Radhasoami	Sat Purush
Radhasoami	Alakh Purush
Radhasoami	Agam Purush
Radhasoami	Anami Purush
Radhasoami	Name that renders Kal and Maya impotent and helpless
Radhasoami	Sat Shabd
Radhasoami	Shabd Of Love
Radhasoami	Beautiful, Resonant Shabd
Radhasoami	Glorious Father
Radhasoami	Defender of Truth
Radhasoami	Powerful Shabd
Radhasoami	Enchanter of My Soul
Radhasoami	All Righteousness
Radhasoami	Most Blissful
Radhasoami	Giver of Love
Radhasoami	Joy Supreme
Radhasoami	Greatest Wisdom
Radhasoami	Greatest Light
Radhasoami	Purest Light
Radhasoami	Param Purush Puran Dhani
Radhasoami	All Praise
Radhasoami	Divine Truth
Radhasoami	Almighty Father
Radhasoami	Onmipotent Deity
Radhasoami	Purifier of Souls
Radhasoami	Infinite Mercy
Radhasoami	Infinite Presence Within
Radhasoami	Destroyer of evil
Radhasoami	Lord of The Universe
Radhasoami	Universal Father
Radhasoami	Din Dayal
Radhasoami	Forgiver of All
Radhasoami	Most Exalted Sun
Radhasoami	My Soul's Beloved
Radhasoami	Exterminator of the five evils
Radhasoami	Most Worshipped
Radhasoami	Most Divine Listener

Radhasoami	Brighter than millions of Suns
Radhasoami	Consoler of Sinners
Radhasoami	Great Counsellor
Radhasoami	Feeder of Beggars
Radhasoami	Light Immeasurable
Radhasoami	Beauty Incomparable
Radhasoami	Thy Name is Music
Radhasoami	Name that makes Kal and Maya tremble
Radhasoami	Enchanting Music
Radhasoami	Name Without Peer
Radhasoami	Music of the Spheres
Radhasoami	Elegant Shabd
Radhasoami	Name Most Precious
Radhasoami	Name Most Enchanting
Radhasoami	Name Most Glorious
Radhasoami	Universal Name
Radhasoami	Possessor of My Soul
Radhasoami	Wave of Joy
Radhasoami	Joy of My Soul
Radhasoami	Joyous Name
Radhasoami	Precious Shabd
Radhasoami	Heavenly Music
Radhasoami	Joyous Redeemer
Radhasoami	Blissful Symphony
Radhasoami	Shabd Most Holy
Radhasoami	Shabd Most High
Radhasoami	Inspiring Shabd
Radhasoami	Name that dispels all evil
Radhasoami	Name that brings Light to darkness
Radhasoami	Sanctified Name
Radhasoami	Pure and Holy Name
Radhasoami	Precious Forgiver
Radhasoami	Sanctuary of Hope
Radhasoami	Sanctuary of Love
Radhasoami	Sanctuary Of Light
Radhasoami	Supreme Sanctity
Radhasoami	Wave of Bliss
Radhasoami	Blessed Father

Radhasoami	Holy, Tender and Kind
Radhasoami	Nectar of My Spirit
Radhasoami	Name that defies Mana And Maya
Radhasoami	Precious Light
Radhasoami	Guide and Preceptor
Radhasoami	Precious Joy
Radhasoami	Light on The Path
Radhasoami	Light that never dims
Radhasoami	Most Loved of the Cosmos
Radhasoami	Lord of the Cosmos
Radhasoami	Adorable Redeemer
Radhasoami	Bridegroom of My Surat
Radhasoami	Imperishable Deity
Radhasoami	Ocean of Love
Radhasoami	Fountain of Bliss
Radhasoami	Sat Guru Dayal
Radhasoami	Supreme Fountain-head
Radhasoami	Defier of Kal
Radhasoami	Most Supreme Deity
Radhasoami	Shabd Most Enchanting
Radhasoami	Harmonious Shabd
Radhasoami	Precious Counsellor
Radhasoami	Beacon Light in the dark
Radhasoami	Symphony of Love
Radhasoami	Highest and Most Glorious Name
Radhasoami	Imperishable Shabd
Radhasoami	Desire of My Soul
Radhasoami	Exalted Sat Guru
Radhasoami	Supreme Mantra
Radhasoami	Ruler of all the worlds
Radhasoami	Wave of Tranquility
Radhasoami	The Disposer of My Destiny
Radhasoami	Name Without End

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 (484)

R. S.

April 22, 1961

Dear brother Sant Das,

Yesterday I received John's letter about all your trouble and we are all shocked. Mr. Fisher could scarcely talk to me over the telephone about it. Of course, we will do all that we can. I trust, you have good legal advice. We are most flattered and honoured that you should ask our prayers. I look on this as an unexpected chance to give our service in any way we can. I am afraid, my reaction is one of fury and indignation and I know one should meet such events with calmness and patience. An attack against you is an attack against us and it is hard to do good to those who despitefully use you. There is great evil about, one feels, everywhere.

Radhasoami blessings and with all our love and affection,
M. R.

P. S. My heart goes out to your family.

 (485)

Radhasoami Radhasoami Radhasoami

4-24-61

Dear Brother Sant Das,

Just heard of your predicament, and to say that I am sorry, would not be true. It is a Karmic debt that you have to pay

and I am glad that you have an opportunity to pay it off now, instead of later. The reason you get such a huge amount is because you are strong enough, and great soul enough to take and bear it with patience. Weak one could not take so much. One gets only as much as one can bear at that particular time. I know that you know all this, but Kal is trying his best to make you feel sorry for yourself. It is a great test for a beautiful soul. Be thankful for this is a blessing in disguise. Radhasoami is pouring His Blessings upon you and yours for the wonderful work you are doing. I personally thank you daily for giving me the key to the treasure of the priceless jewel - Radhasoami Dayal.

No greater Joy.

No greater Bliss.

I remain,
Very sincerely,
H. D.

(486)

Radhasoami

.....Calif.,
April 24, 1961.

Dear Beloved Sant Das,

We have received the mms. of the court complaint from John de Verrier along with your letter to him and his reply. We are shocked and deeply grieved at such distressing violence to one who has done so much to advance the true teachings of Radhasoami Faith. However, we admire your spirit in the philosophical way in which you have accepted it and have an absolute conviction that great good will not only rebound to you but also to the cause of Radhasoami Faith.

.... It is also realized that this experience as you have said "must be my Karam", but behind it all is the Mauj of Radhasoami Dayal who will bring much good out of it to further enhance the understanding of the true teachings of Radhasoami Faith, as taught by our Blessed Founder, Soamiji Maharaj, and the Parent Satsang at Soami Bagh.

May you be sustained by the Grace and Mercy of His Mauj with His Love and Protection.

Affectionately,
Herbert & Florence.

(487)

R. S.

Soami Bagh, Agra.
3-5-1961.

My dear brothers & sisters,

Soamiji Maharaj's elder sister, Bibi Sardhoji Maharaj, prayed to Soamiji Maharaj that a Bhakt be born in her family. On 19 June 1861, Babuji Maharaj took birth as a grand son to Bibi Sardhoji Maharaj. Babuji Maharaj's mother was initiated by Soamiji Maharaj. Soamiji Maharaj had said to her, "This boy (Babuji Maharaj) will effect your salvation". In December, 1873, Babuji Maharaj came to Soamiji Maharaj with His (Babuji Maharaj's) grand-mother and stayed in Soamiji Maharaj's house for several months. In January 1874, Soamiji Maharaj initiated Babuji Maharaj. Babuji Maharaj was the darling and beloved grand-child of Soamiji Maharaj and Radhaji Maharaj.

Huzur Maharaj used to say that Babuji Maharaj was a sealed casket of jewels and that Maharaj Saheb and Babuji Maharaj were the joint Presidents of the Allahabad Satsang. In Huzur Maharaj's time, Maharaj Saheb and Babuji Maharaj were called "Sakhá Surats" (companion Surats).

Once Huzur Maharaj was graciously pleased to express that by the Grace and Mercy of Radhasoami Dayal there were several Sant Surats in the Satsang, and Sádhs too. By "Sant Surats" Huzur Maharaj meant Maharaj Saheb, Buaji Saheba and Babuji Maharaj.

It was Babuji Maharaj who gave to Maharaj Saheb the book "Sar Bachan Prose" when it was published for the first time. What effect it produced on Maharaj Saheb can be gauged

from the letter He wrote to Babuji Maharaj on 17-8-1886, particularly the following portions :—

“But I tell you dear friend how immeasurably superior now I find our Dharam Pustak (Sar Bachan Prose) and belief to this paltry spiritualism. Its grossness becomes too palpable, when I think of the true way, opened before us through the infinite grace of Huzur Radhasoami. Oh ! how I yearn to mingle myself into dust before Huzur Rai Salig Ram Saheb, and following him through life and death, one day be deemed fit to be called his true servant.....”
(No. 213, p. 498, Correspondence Vol. I)

Very often what Maharaj Saheb wanted to do personally, He entrusted it to Babuji Maharaj. The measures initiated by Maharaj Saheb were, after His departure, continued and completed by Babuji Maharaj. The Council, established by Maharaj Saheb in accordance with the directions of Huzur Maharaj, was strengthened and stabilized by Babuji Maharaj. Maharaj Saheb laid the foundation of the stupendous and magnificent building of the Holy Samadh of Soamiji Maharaj. Babuji Maharaj gave the first priority to the work of construction of this Holy Samadh and it is being carried on uninterruptedly.

Maharaj Saheb in His Supreme Wisdom gave out many ideas in connection with this building. He had, for instance, said that the Holy Samadh should have a dome over it, and not a ceiling. All these ideas were consolidated by Babuji Maharaj. He had constructed a specious hall over the Holy Samadh in 1925 and mounted it with a dome. The golden Kalash कलश (pinnacle) was placed on the dome by Babuji Maharaj Himself. Then He had been pleased to declare—

If there is Satlok on the face of this earth, it's here, it's here, it's here.

Babuji Maharaj celebrated the first birth centenaries of Soamiji Maharaj and Huzur Maharaj in 1918 and 1929 respectively with great fervour. And now has come the time for celebrating the first birth centenary of Babuji Maharaj Himself. It is an occasion of great spiritual significance and importance.

The Grace and Mercy showered by Babuji Maharaj and the nectar-like flow of His wonderful discourses cannot be described in words. We may repeat what Huzur Maharaj has written.

How can I describe the Grace and Mercy !
Satsang is now increasing daily !

On Saturday the 25th of June 1961 and on days preceding and following it, i. e., for 3 days from 24th to 26th of June will be celebrated the occasion of the first birth centenary of Param Purush, Puran Dahani, Param Sant, Param Guru, the Most Exalted Supreme Father, the Most Gracious, the Most Kind, the Ocean of Grace and Mercy, the Giver of all gifts, the Forgiver of sins, the Most Beloved, the Most Benevolent, the Most Illustrious, the Most Glorious, the Most Sacred, the Most High, the Most Blissful, the Most Holy, Infinite, Omniscient, Omnipotent, Huzur Babuji Maharaj.

Those who receive this information may please pass it on to other Satsangis in their vicinity. This is a great occasion for invoking grace and mercy.

With hearty Radhasoami,

Yours affectionately,
S. D. Maheshwari.

(488)

R. S.

.....California.
April, 26, 1961

My dear brother,

Through brother Mcquinn we have just been advised of your recent Karmic avalanche. We understand that when Radhasoami devotees have no living Satguru (in a manifested form), Kal and Maya endeavour the more to show their power. However, as regrettable as the situation may appear, with the loving Father, Radhasoami, in charge, great good and blessings are inevitable residuals for not only yourself but all others of the Faith. We all recognize that the farther we advance the greater the challenges. Under the Grace and Mercy of Radhasoami Dayal you are loved and protected by Him and all of His true followers.

Yours affectionately,
F. N.

(489)

Radhasoami

.....Calif.,
April 27, 1961.

Dear brother Sant Das,

This is to express my deep appreciation to you for the loving work that you have accomplished in our behalf. It has been a tremendous job that you have undertaken to translate the late Guru's discourses from Hindi into English for the benefit of us, Westerners, in this country.

At the present time I have accumulated all the required R. S. books that were listed. It is a great joy to be able to read these works of the late Gurus. The book, Correspondence with certain Americans, has proved to be extremely interesting as I am acquainted with a few of the parties who have written to you.

My fondest wishes to you and hearty Radhasoami.

Affectionately,
F. M. Y.

(490)

Radhasoami

.....Calif.,
May 2, 1961.

Dear Beloved Sant Das,

I want to send you some excerpts from a letter we received from Mrs. Y. G. She is a very sincere and devout Satsangin and we plan to hold the next Satsang-Bhandara on June 25th at her home, the celebration of the first birth centenary of our Beloved Master, Babuji Maharaj. Here are the excerpts from her letter to us :—

“This time of Interregnum and now this new trial will certainly “separate the sheep from the goats”, won't it ? One's faith is always being tested and we have to be strong to face it every day. Mr. Maheshwari is a beautiful soul and I am sure our Beloved Master Babuji Maharaj has all things organized and we will see the results in due time.

Things always look the blackest just before the Light appears. Surely this would not have happened if there were not some benefit for us all in the future. It seems hard to realize now as all the plans that Mr. Maheshwari has put in have gone away, so to speak, so much labour etc., but the bright spot in his life is yet to come, for he shall reap those very rewards of love from all Satsangis here and in India; this love will sustain him and he will find the necessary words to fight this litigation and perhaps with his brilliant mind, what transpires will end the whole matter once and for all and we can all settle down and wait for the new Master to manifest and continue our spiritual ascent with strong faith in Radhasoami's Daya. Mr. Maheshwari has been so good to all of us here and in India too and has given so unstintingly of his time and efforts. Can one think for one moment that this has been overlooked by our Beloved Master? After all Mr. Maheshwari served our late Master Babuji Maharaj. He lived in His August Presence for years. Certainly he absorbed the great Mercy and Grace from His continual Darshan. Just see how much strength he has been given to do all the translating and the editing of the books, all the letter writing he has done for us all and the million and one chores. No, dear brother, he is most blessed. It is his Karma but his good Karma that he has performed that has given him the position at Soami Bagh that he has been privileged to hold for so long. He has been in the Master's presence, what great good Karma this is. Our Master will carry the banner of Truth high through the eloquence of Mr. Maheshwari in court. Perhaps this is what he has been groomed for all these years. Perhaps he is the chosen one to settle once and for all the bickering that has disturbed Soami Bagh so long and has been such a thorn of dissention. Now is the time for us all to have the utmost faith in the Mercy of our Master; He will see us all through."

"I have deep love and respect for Mr. Maheshwari and for all of the works that he is doing. We Satsangis in America probably do not realize the tedious long hours it takes to translate an article, let alone a book or books as he has done. Just one word or a coma, and the meaning could be changed sometimes, so imagine the energy that he must have to put in, to accomplish so superhuman a task, and all for the benefit of us over here, for the ones in India have the Hindi script already. Only a great and overwhelming Grace could make this all come to pass and I know that this same Grace will be with him to refute all the charges that have been levelled against him. He has the strongest ally known to man on his side and He is protecting the Truth, so how is it possible to lose? Now is the time for all of us to have the Faith at heart and to have faith in the clemency of our

Beloved Master. This beautiful Faith will not die, it has not died since it was born millions of ages ago; need one think that it will be pushed into the background now? Oh it might suffer some set backs but that is only to prove how strong it really is, for then it will come back bigger and greater than ever. Our Beautiful Master Babuji Maharaj loved Mr. Maheshwari very dearly and Mr. Maheshwari was His willing and loyal servant. He needs to know now that we are all behind him and are praying for him and sustaining him with our strength. If he knows this he will gird his loins and hold his head high and defy the world and defend all that he has said with proof also."

A fine can of Prashad just came in the mail and we will share it also with some other Satsangis. We sincerely appreciate your thoughtfulness and consideration.

My health is improving and also that of Florence, thanks to His Mauj. May you receive all the necessary strength and wisdom to meet any and all contingencies before you with success and honour to Radhasoami Dayal.

Our sincerest Radhasoami to you and all of your fine family.

Affectionately,
Herbert & Florence.

(491)

राधास्वामी सहाय

R. S.

.....Mich.,
May 2, 1961.

Dear brother Sant Das,

Last week Mr. John de Verrier mailed us a copy of your letter notifying us of the most unfortunate circumstances that have confronted you. Mixed emotions were felt upon learning of this situation. The most prominent and perhaps selfish feeling was sorrow at the thought that so much of your valuable time and energy which has been so generously given to helping us gain a clearer understanding of the only true Radhasoami Faith would now have to be utilized in fighting to preserve the same.

There was amazement at your (and ours also) opposition to think that any headway can be made against the truth of Radhasoami Faith which is life itself. They may, through Kal, detain or suppress it temporarily but in the end Truth shall stand out stronger for more to see and know. When this is finished, who can imagine how many eyes will have been opened and how many hungry souls directed to the only path of salvation as given out by Soamiji Maharaj, Huzur Maharaj, Maharaj Saheb and Babuji Maharaj.

Mr. de Verrier's letter states very appropriately the sentiments that must be felt by all here in the West that have been attracted to Radhasoami Faith through your efforts in translating and publishing these Holy Books whose every word is a priceless gem.

As impure and worthless as we may be in this spiritual realm, earnest efforts will be made to pray to our Supreme Father Radhasoami Dayal Babuji Maharaj to guide and protect you to grant you His grace and mercy that you may gain additional strength and energy to do His work. May it be the Mauj of our Supreme Father to bring this litigation to a swift end.

I close with heartiest Radhasoami,

Respectfully,
L. C.

(492)

Radhasoami

Dear Brother Sant Das,

Please forgive me for taking such a long time to reply to you and many thanks for all your letters, pictures and books that you have sent me

Received a letter a few weeks ago from Dr. Sharan, our former Hindi instructor, and states that he will shortly pay you a visit. He will also bring his wife with him. In one of my letters to you (letter No. 209, pp. 490-491, Vol. I), a few years ago, had mentioned my observation of the Hindu women, namely, the

grace and respect that they have for their husbands. I would like to comment a bit more. (observations)

1. Questions that I asked her, she would get the nod of her husband; if not, then he would answer for her. (united).
2. Even if our eyes happened to meet by chance, she would quickly change her gaze up towards her husband. (one Darshan).
3. At the dinner table if I offered her any tray of food she would not accept, but her husband would take the tray and put some in her dish, (repulsion), and accept only from one source.
4. Would answer questions and give replies only upon consultations with her husband, and if permission was given. (no attachments)

Indeed the above manifestations were revealing and educational to me for those customs are not just ordinary but have much significance behind them. It also reveals how lax I am with myself, and if only my wife had the same qualifications as the Hindu women have. And until then am quite sure that the actions that are now performed by me are the least plausible that they are pleasureable to the Supreme Father Babuji Maharaj.

Hearty Radhasoami,

Affectionately yours,
W. C.

(493)

R. S.

Soami Bagh, Agra.
May 12, 1961.

My dear Mr. and Mrs. William Collias,

Your letters to hand. I am glad to see Radhasoami Sahai written in Hindi. Soa should be written thus 'स्वा'. Rest assured, Dr. Sharan and his wife will be accorded a hearty welcome. Your

observations regarding a Hindu wife are correct. The relation between husband and wife is somewhat on the same level as between Surat and the Supreme Being Radhasoami Dayal. Surat is the bride and Supreme Being Radhasoami Dayal is the bridegroom. This will clarify the matter. You can pick up a few Bachans from Sar Bachan to this effect.

With hearty Radhasoami to you both and your children and the Satsangis of your place,

Yours affectionately,
S. D. Maheshwari

(494)

Radhasoami Dayal Ki Daya

May, 3rd, 1961.

Radhasoami Sahai

My Dearest Brother Maheshwari,

Received your lovely letter and I am always anxious to know that you are all right.

I am glad, you liked the "Litany of Love". This "Litany of Love" just came through one of our fellow disciples, Mrs. Yolanda Gonzales. She is a disciple of Soami Bagh. She is rather gifted that way as she writes many poems also. I liked the "Litany of Love", so I sent it out to other disciples in our group only. I just thought you might like it.

May the Loving Arms of Babuji Maharaj encircle you and protect you during this year and always. May His gracious smile encourage you during the time when clouds hang low and dark, and enlighten and guide you into the sunshine of His presence. May He grant you health and happiness and prosperity according to His "sweet will" and may you always walk by His side in blessed confidence attaining great spiritual elevation. This is my blessed prayer for you, "Grant Merciful Radhasoami Thy Grace and Protection".

With a sincere and loving Radhasoami,

Affectionately.
your sister,
H. V. L.

(495)

Radhasoami Sahai

May 4th, 1961.

Dear Mr. Maheshwari, kind brother Satsangi,

.....What about those Satsangis who are trying ever hard for their emancipation but still cannot afford to go to India to receive the personal Darshan of the Living Master and suppose one dies during Interregnum when the Master is not available? Will these Satsangis be bereft of spiritual benefit because they were so unfortunate financially and is that reserved only for those who are rich enough to make the trip to India or to out-live Interregnum? I try to have as much faith as possible and let the rest take care of itself. How I long to go inside where all the Truth will make itself known to me. Sometimes people mean to be kind but they can also confuse themselves and others. Please Mr. Maheshwari if you ever find the time from all your many duties that I know will envelop all your time in the future, could you possibly explain this to me?
In the meantime please know, dear Mr. Maheshwari, that all good thoughts are headed your way in a mighty armada and these very thoughts and prayers will consume the enemy or at least rout him.

With sincere wish that our Beloved Lord Babuji Maharaj touches your dear soul and guides you and protects you during this time of trouble, and Radhasoami to you, my dear brother Mr. Maheshwari,

Affectionately,
Y. G.

P. S. I also want to copy here for you something that I read to-day in the Sar Bachan on Page 58. I think that it applies to you so much and what I was trying to tell you. It is a quotation by Shri Krishna Maharaj from the Bhagwat Gita. It says, "He who wants to see, serve and love me, let him serve my devotees. Then shall I consider it my own service and shall be pleased with him, for him alone I love who loves my true devotees. I do not live above or

below, neither in one heaven nor another, but I live in the hearts of my devotees."

This then is what you have done and are doing constantly for all of us, dear Mr. Maheshwari. This great service that you are doing for us in bringing to us all the teachings in understandable form is the great service that you are doing for the Lord Himself. So, just see, how very special you are to Him. Great rewards are yours for He is surely pleased with you. You are His dear son and may His blessed Light always shine upon you, our very dear friend.

Radhasoami again and again.

(496)

R. S.

Soami Bagh, Agra.
May 11, 1961.

My dear sister,

Your letter dated May 4th, full of lofty sentiments and kind feelings and sympathies, to hand. What you say is quite right. But being frail human beings, we do get agitated and discouraged at the time of calamities and troubles. However, in the case of Satsangis, such thoughts are only momentary. Faith and belief in the Grace and Mercy of Radhasoami Dayal, do prevail; and we return to the normal condition and prepare ourselves to face the situation courageously.

The importance and necessity of Darshan and Satsang of a living Sant Sat Guru cannot be denied. But at the same time, one should keep in one's mind article No. 8, "No Satsangi will be located below Sahas-dal-kanwal after his death", in the book "Teachings of Radhasoami Faith based on Babuji Maharaj's Discourses". This is true even for those who join Radhasoami Faith, Soami Bagh Satsang, through proper initiation from an authorized person, during the period of interregnum, so to say. The moment one adopts the इष्ट Isht of Radhasoami Dayal through proper channel, one becomes a Satsangi of the Radhasoami Faith. It matters little if one dies during the period

of interregnum, so to say. In the next birth, one is sure to meet the true and real Sant Sat Guru.

Secondly, if one cherishes a sincere desire of meeting with the true and real Sant Sat Guru, the Almighty Supreme Father Radhasoami Dayal will somehow make it possible for him to visit the Satsang of the true and real Sant Sat Guru. Rest assured on this point. He is the Giver of all gifts. What seems impossible and impracticable at present will be possible and practicable, through His Grace and Mercy.

With hearty Radhasoami,

Yours affectionately,
S. D. Maheshwari.

(497)

Radhasoami Sahai

.....Mass.,
May 4, 1961.

Dear brother Sant Das,

Yours of the 26th to hand.....

I have re-scheduled my trip to India for this summer. I should arrive in Delhi (Pálam Airport) at 1.30 A. M. on Saturday, July 15. Since the Indian Airline has apparently discontinued their morning flight from Delhi to Agra, I shall probably take a morning train to arrive around mid-day in Agra. I have temporarily planned to stay at Laurie's, as Mr. Fisher. I will inform you of any change. My date of departure from India would be Sunday, July 30, by Air France Jet.

I have received the Dálmoth Prashád. It shall be distributed. My thanks for your kind thoughts. May the Supreme Father Babuji Maharaj offer His guidance and protection in all your undertakings. A hearty Radhasoami to you and others,

Yours affectionately,
John de Verrier

(498)

R. S.

.....Wisconsin
May 12, 1961.

Our dear brother Mr. Maheshwari,

We have always admired your courage and determination to stand for the Truth in all its naked purity. You have been a sample to us all. We are praying for you to our gracious Father Babuji Maharaj that His will may be done. We hope and trust that the worst has passed for you.

With hearty Radhasoami to you and your family,

Yours affectionately,

O. & J. R.

(Your little brother & sister)

(499)

R. S.

.....Washington
May 14, 1961.

My dear Brother,

First of all it is my desire to tell you that information received through two of our good devotees in this country relating to your trouble which happened in the month of April was a painful surprise and left me speechless. It has been my intention to write to you sooner but was awaiting more information about the matter. In all have been received. These have been carefully considered and one can only express sincere regret and hope that by the mercy and grace of the Merciful R. S. all will end for the best interest of every one. How much your efforts in behalf of the devotees in our country are appreciated cannot be expressed in words but you may be assured that the appreciation is most sincere and all wish that the merciful R. S. may guide and help in this period of trial and that your belief that "SOMETHING GOOD WILL COME OUT OF THE EVIL" may be eventually realized. What more

to say, I do not know. Our best wishes are with you at all times.

With hearty Radhasoami to you and may you be given the strength to bear whatever may be your lot, I am,

Affectionately yours,
Mrs. C. S. U.

(500)

R. S.

Soami Bagh, Agra.
May 29, 1961.

My dear brothers,

I am sending a few questions and answers which may, with advantage, be read on the occasion of the Satsang-Bhandara to be held on the 25th of June in celebration of the first birth centenary of Babuji Maharaj.

Q. 1—Is Sant Sat Guru called Radhasoami ? If so, why ?

A.— Yes. Because it is one of the unique and distinguishing features of the Radhasoami Faith that the Sant Sat Guru is the Supreme Father Radhasoami Dayal Himself in human form. The scriptures are replete with statements to this effect.

Q. 2— Is it possible for a Satsangi to imagine or speak of the Supreme Being without adverting to the form of Sant Sat Guru ?

A.— No.

Q. 3—For what purpose does the Supreme Father assume form on earth ?

A.— For the emancipation of the Jivas by extricating them from the thraldom of Mind and Matter and taking them back to Sat Desh or Dayal Desh.

Q. 4—Can that purpose be achieved without the Supreme Being assuming human form ?

A.—No.

Q. 5—Is there any room for a disciple to question the why and wherefore of any thing ordained or done by the Sant Sat Guru ?

A.—No. Sant Sat Guru's wish is more than law for the Satsangis and so what He wishes, is done.

Q. 6—Is it permissible or would it be right for a Satsangi to bring to bear his own judgment with respect to what Sant Sat Guru does or directs even though it be not in conformity with his own or universally accepted ideas or practices ?

A.—No. It is not permissible.

Q. 7—Is Radhasoami Faith a faith of Guru Bhakti or not ? If the former, what is meant by it ?

A.—Yes. By Guru Bhakti is meant love and devotion to the Sant Sat Guru and complete and absolute surrender of body, mind and wealth to Sant Sat Guru who is the only object of adoration and worship and be-all and end-all for the Satsangis.

Q. 8—Is Bhaktí and Sewá of Sant Sat Guru the Bhaktí and Sewá of the Supreme Being ? If so, why ?

A.—Yes. Because there is no difference between the Sant Sat Guru and the Supreme Being (except in form).

Q. 9—When Sewá or an act of service of any kind is done to a Sant Sat Guru, is it to be done to Him, personally, or not ?

A.—Yes. It is done to Him personally.

Q. 10—With what object is Sewa of Sant Sat Guru, as enjoined by Radhasoami Faith, done ?

A.—To obtain the grace, mercy and pleasure of the Sant Sat Guru, which alone can help a devotee to attain his goal.

Q. 11—What is the value of the worldly objects offered as Bhet or other acts of service done as compared to the grace received at the hands of Sant Sat Guru ?

A.—Absolutely nothing; no comparison is possible.

Q. 12—Is it not an act of grace on the part of Sant Sat Guru to accept such offerings and acts of Sewá ?

A.—Condescending grace and nothing but grace.

Q. 13—In what spirit or attitude of mind is any act of service done, or offering made, to the Sant Sat Guru by a Satsangi ?

A.—In the spirit of perfect humility and love and gratitude to the S. S. G.

Q. 14.—Would any Sewa done under the direction of S. S. G. and/or for His sake, to any other person, be regarded as Sewá of S. S. G. or of that of other person ?

A.—Of Sant Sat Guru.

Q. 15—What is meant when Bhet is said to be made to Satsang ?

A.—It is meant that the Bhet is made to the S. S. G.

Q. 16—Would it be proper for a Satsangi to associate any worldly desire of his whatsoever with any offering or act of service that he does ?

A.—No.

Q. 17—Does a Satsangi retain or possess any interest in the offering made ?

A.—It is blasphemous to conceive that.

Q. 18—Is निष्काम सेवा Nishkám Sewá enjoined by Radhasoami Faith ? If so, what is understood by it ?

A.—सेवा Sewá to be निष्काम Nishkám, it should be out of love in its purest form and gratitude to S. S. G. with a view to obtaining His grace and mercy without any expectation or desire whatsoever of any return in the shape of bodily comforts, pleasure or worldly objects.

Q. 19—Can there be Satsang without S. S. G. or His guidance ?

A.—There cannot be any Satsang without S. S. G. but Satsangs may be held in out-stations as branch Satsangs where they have been duly formed with His permission.

Q. 20—Can anyone except the S. S. G. determine whether a person is fit for admission to Satsang or not ?

A.—No.

Q. 21—Can a person be initiated into the spiritual practices of Radhasoami Faith without the permission or authority of S. S. G. or those specially authorised by Him in that behalf ?

A.—No.

Q. 22—Would you regard any person as a Satsangi, who is not initiated by a S. S. G. recognized as such by you, or by any person authorised by Him or Council ?

A.—No. Such a person would not be regarded a Satsangi.

Q. 23—Is dis-affiliation from the Council synonymous with or tantamount to disaffiliation from the Sant Sat Guru ?

A.—Yes. Dis-affiliation from the Council in itself involves secession from Sant Sat Guru. Council is not Sant Sat Guru, but is subject to the mandates of Sant Sat Guru and therefore going against the direction of the Council is going against the direction of the Sant Sat Guru.

Q. 24—Does Sant Sat Guru stand in need of Sewá from Satsangis ?

A.—No. Being Himself absolutely Almighty, He is independent of every thing and is in need of nothing. Sewa to Sant Sat Guru is sincere expression of one's love and gratitude which He graciously accepts. Sewa is not always to consist of Bhet, i. e., presents of material things. Any service rendered to any body as kind acts, words and thoughts is also embraced in the term "Sewa". Brotherly feelings are to be maintained by Satsangis and to maintain them, Sewá in the sense of kind thoughts, words and deeds is done as it produces happiness. Such Sewá is performed because Sant Sat Guru is pleased by it and it is His Sewá.

Q. 25—Is it obligatory on a Satsangi to follow the lead of any particular Sant Sat Guru ?

A.—The question involves the fallacy of there being more than one Sant Sat Guru at a time which is impossible.

Q. 26—Are there recognized tests whereby a person could be recognized that he is the S. S. G. of the time ?

A.—The Infinite cannot be known by finite human beings unless the Infinite Himself graciously manifests Himself to them and He may manifest Himself in any mode He pleases. There can be no rules or tests to recognize the Sant Sat Guru except those given in the holy books.

Manifestation of a S. S. G. is internal and He also manifests outwardly by graciously receiving offerings, solving the doubts and difficulties of Satsangis, expounding the true principles of the Faith to Satsangis and sometimes to outsiders also. Outward manifestation would be complete when He openly accepts obeisance, i. e., allows His feet to be touched and allows the function of *Ārtī* to be performed.

Q. 27—Is it not one of the principles of the Faith that a Satsangi initiated by previous recognized S. S. G. or Gurus will be taken to the highest mansion in due course, even though he ceases to have faith in the successor of the Sant Sat Guru who initiated him ?

A.—If by due course is meant mere lapse of time, then the above is not the principle of the Faith. He cannot go to the highest mansion without the help of the Sant Sat Guru of the time.

“Once a Satsangi always a Satsangi” is not the principle of the Faith. There might be lapses in which time a Satsangi may not be regarded as such. His status as a Satsangi ceases when he denies himself the guidance of the S. S. G. of the time. It is assured to a Satsangi that once he is initiated he will sooner or later be taken to the highest mansion with the help of the living Sant Sat Guru.

If a person loses faith in the Sant Sat Guru of the time, then during the intervening period he ceases to be a Satsangi, but if he returns to Him again he can be re-admitted without any fresh initiation. It is a penalty in itself to lose faith in the S. S. G. even though it were for a time. A person who believes in the Sant Sat Guru but does not believe in the succeeding Sant Sat Guru, ceases to be a Satsangi in the true sense of the word. He is deemed to be under suspension.

Q. 28—Did any previous Sant disclose or publicly announce “Radhasoami” Name ?

A.—No Sant has openly announced or disclosed Radhasoami

Name but Kabir Saheb has simply hinted at it. Soamiji Maharaj was the first to disclose this Name.

Q. 29—What is true परोपकार Paropkár (philanthropy) according to Radhasoami Faith ? Can it be achieved without Sant Sat Guru ?

A.—True परोपकार Paropkár is to extricate the Jivas from the trammels of mind and matter and to make them fit for the spiritual abode. It cannot be achieved without the Sant Sat Guru.

Q. 30—What are the true external acts which are enjoined on a devotee ?

A.—Attendance on Sant Sat Guru, complete surrender of body, mind and wealth to Him, reading and hearing His holy books, attending Satsang, having His Darshan, uttering His Holy Name and hearing His discourses.

Q. 31—Are individual acts of charity recognised by Radhasoami Faith ?

A.—Yes, under certain conditions. Inspired by love for Sant Sat Guru and with a view to obtaining His grace and mercy, individual acts of charity can be performed.

Q. 32—Which are preferred, in kind or cash ?

A.—In kind.

Q. 33—With what motive or object are such individual acts of charity permitted ?

A.—To obtain the grace of the Supreme Father.

Q. 34—Can this world or any part of it be reformed to perfection or rendered even temporarily immune from misery, suffering, sorrow or vice ?

A.—No.

Q. 35—Is it a fact or not that according to Radhasoami religion, the object is to release oneself from this world and its bondages and not engage oneself in uselessly attempting to perfect it and render it fit for habitation ?

A.—Yes. It is a fact.

Q. 36—To what class of people are acts of public charity assigned?

A.—To the monied class and men of the world such as राजा Rájás, महाराजा Mahárájás, साहू Sahoos, सेठ Seths (bankers, wealthy persons), etc.

Q. 37—Can relief of human suffering of any kind secure permanent happiness to the sufferer ?

A.—No.

Q. 38.—Does service in the shape of public charity conduce to the same nature and degree of happiness as the service of the spirit ?

A.—No, never.

Q. 39—Do you consider Holy Samadhs as the holy shrines ?

A.—The Holy Samadhs are not looked upon by the Satsangis as the only means by which they will attain the goal. The Samadhs are put up only as mark of veneration and reverence due to the departed Gurus whose holy ashes are kept there. In that sense, Samadhs are not looked upon as holy shrines by which their goal can be achieved. Obeisance at the Samadhs which are erected at places where Sant Sat Gurus resided or held Satsang brings about a change in the attitude of mind and to this extent service at the Samadh is desirable and is enjoined by the Faith.

Q. 40—What value would you attach to the worship of Samadhs as compared to the worship of a S. S. G. ?

A.—I would not make comparisons, but worship of Sant Sat Guru is supreme. In fact, Samadhs are not meant to be worshipped but only to be respected as places of worship.

Q. 41—If a Satsangi worships the Sant Sat Guru, is it also incumbent upon him to venerate the Samadh ?

A.—Yes. If he is a true devotee and worshipper of the Sant Sat Guru he must pay the utmost respect to the Samadh.

Q. 42—Whether celebration of भंडारा Bhandára is an essential act of the Radhasoami religion ?

A.—Not essential but helpful in attaining the object of the Faith.

Sant Sat Gurus have been encouraging and attending Bhandárás.

Q. 43—Is it enjoined by the Radhasoami religion ?

A.—Yes.

Q. 44—Is it not a fact that Satsangis approach the Sant Sat Guru in case of their wordly troubles with a view to having His grace for their amelioration ?

A.—Yes. It is a fact.

Q. 45.—Does not the Sant Sat Gure extend His grace to such persons ?

A.—He does extend His grace to all such sufferers but it is not encouraged that Satsangis should associate mundane matters in their prayers of grace.

Satsangis approach the S. S. G. for His grace in time of need and difficulties, not worldly needs and difficulties but spiritual ones. Satsangis do approach the Sant Sat Guru internally for grace and protection at the time of wordly needs and difficulties also. The Satsangi can unburden his mind also by approaching Him externally if the Sant Sat Guru grants him interview for the purpose and return light hearted. If it so pleases Him, He may alleviate sufferings, physical and mental, or at least lessen their effect on the mind which is more important of the two.

Q. 46—Is it a fact that the company of संत सत गुरु Sant Sat Guru for as long a time as possible is the aim of every सतसंगी Satsangi ?

A.—Yes. A Satsangi must always desire to live in the company of the Sant Sat Guru.

Q. 47—Would the establishment of educational and industrial institutions by Sant Sat Guru for the above purpose be an act of grace ?

A.—No Sant Sat Guru would inaugurate such institutions. It is not the object of His advent. These activities are material and outward, which it is the main object of the Satsangis to avoid, and from the effects of which they want

to escape by the practice of internal devotion and service to the Sant Sat Guru.

Q. 48—Is any propaganda allowed in Radhasoami Faith ?

A.—No.

With hearty Radhasoami,

Yours affectionately,
S. D. Maheshwari.

(501)

राधास्वामी दयाल की दया राधास्वामी सहाय

संतदास माहेश्वरी

स्वामीबाग आगरा

.....Mass.,
May 24, 1961.

My dear brother,

It was so strange and I do want to tell you this, too, that for over a month before we heard the news of.....I knew that something was going on in Agra, which was not good. It was the last of February when I first felt this and even divulged my feelings to sister Mary Rhome and also to brother John de Verrier that things were not good there. I had some very strange thoughts and my heart and mind were with you, in His Name, from then on. When I got the awful news, in a sense, I was not too surprised for I felt that something very bad was transpiring, which would bring you much heart-ache. I could not chase away those thoughts for weeks...Not until we heard about this terrible thing, did I feel this great pressure leave me. Bless you, dear one, my heart is with you and please do know that I pray for this whole thing to be ironed out in a short space of time. I cannot see how they can get away with such a cruel act, but then we do know that Kal is working his hardest to keep the TRUTH from being let out and to keep us all under his reign, and he knows he is losing ground through those who dare to stand and declare this Truth in the face of

all error. By His Mercy and Grace you will receive His Reward for all the blessing that you have been to us all...this we know. Out from all of this, will come a great purging which will clear the air of much that is in error. I believe this with all my heart and the Beloved Father knows what is best. In this great turmoil in the world today, something drastic must happen to awaken those that are sleeping.

I do thank you for all the time and labour that you spend to enlighten us all over here and it is my great joy in service to have the opportunity to copy your letters for the others here. Am glad to serve even though it is in a small way, but all must be alerted to what is transpiring over there and of the great importance in giving more time to spiritual practices and keeping ourselves clean and clear on all points, through His Grace. The road is very difficult and none can really 'enter by the back door' and I do pray that each one of us will ever be ready to serve, as true Satsangis should, at all times. The longing to come over there and be with you is so very strong and it is something that grows stronger and stronger as the days go by. As I look back, even from a little child, I always wanted and dreamed that I would come to the East, as if I longed very much to go to my old home. As I say the desire increases and soon I trust the time will come when the SANT SAT GURU will manifest Himself again and wipe away all this clutter of minds and hearts - tear away all the envy and greed, the selfishness and jealousy, etc., etc., and that all will want to become cleansed and set free in this foreign land. We all must suffer before this can truly happen, that is sure.

It is perhaps that we, over here, do not appreciate enough the tremendous work you are doing, I do not know, but suffice it to say, dear brother, without those wonderful books, I would feel very much at sea, I believe, for they reveal new light on the teachings with the reading of every sentence, every time I go over and over them - they are truly priceless and it grieves my heart to think those precious books are lying around where they will be spoiled. Perhaps, by His Wondrous Grace, a miracle may happen - who knows? The cruelty of it all is really unbelievable in

a group that professes spirituality, but such is the condition of the whole world and man is prone to weaken through his greed and envy. Kal, as we know, will stop at nothing, if he can take control. Thanks to the Blessed Love of the Supreme Father, we will eventually be saved from all of this.

I do also want to tell you, dear brother, how very much I am enjoying those wonderful tapes which you, Mr. Thakkar and the blessed others gave their time and energy and love to make for us over here. I have a copy of them for my recorder and have been enjoying them from the first week that they came. I shall write to Mr. Thakkar, as I now have his address from brother John, and let him know how very much I appreciate them. I can tell you this, they are most inspiring and elevating and are simply wonderful. I can understand now why Mr. Fisher talked so much about those chants and the effect they had upon him. The words stay with you all the time - it is wonderful. I do also want to say this, I am greatly lifted by the reading from the Holy Books on that tape. Ah, even the sound of your voices as you speak thrill me to the very core of my being. I am so glad to hear your voice and I thank you from the depths of my heart for it and for all that you do to help us over here in America. May the Supreme Lord help me to return in some way to you something that will be of a great help and inspiration. May I be worthy to serve Him !

You asked me, in a short attached note to one of your letters to dear brother Fisher, a while back, what the letters after my name stood for. Before I say more, this I do want to say, I would never have attached them, to my name, at all, if it had not been for the fact that Shri Radha Krishna Khanna had not written that cruel letter (No. 354) to me, in the first place. You see, I noted his degrees, after his name, and since, of course, they would naturally give one prestige, although I really never use mine, I thought it best that when I answered him that I too would put my letters on paper. Otherwise, I would never use them. I prefer to let them pass by, for there is no reason for me to use them. I have seen so many through the years, especially in spiritual work that have many degrees, and

they flaunt them before the world, and yet the disgusting lives that they lead, and call themselves spiritual teachers, that I have really had the feeling that it is best not to use them. So this is the only way anyone over there could have possibly known of my letters, so to speak, (vide No. 355).

Ms. D.....Doctor of Metaphysics

Ph. D..... „ „ Philosophy

D. D..... „ „ Divinity.

Sc. D..... „ „ Divine Science.

I received my degrees from the University in Chicago, Illinois, at the time, and also in Los Angeles, California. You see, dear brother, I left the orthodox church in 1939 because my soul was crying out for deep truth and I knew not where to find it. In great frustration, I sought elsewhere - being on the verge of suicide, because of such terrible unhappiness in my heart and soul. I went from one group to another, studied a little here and there and yet did not really find satisfaction. In 1949 I became a student of Dr. Bhagat Singh Thind, who had been in this country for a number of years and he had been teaching the Path of Surat Shabd Yoga all those years. I followed to the best of my ability what he taught and found him to be very honest and sincere, true teacher and I was deeply interested. In fact to be truthful, I had seen, while sitting one day, at home, the words Surat Shabd, written as if by a golden thread or wire, right before my eyes and had no conception of what it meant. When Dr. Thind came to Boston again (he had been coming every three or four years for a long period of time) I started studying with him and one day I had told him what I saw and asked for enlightenment and when he told me what it meant, I was very enthused and thought that, at last, I had really found the true teaching which would make my living in this world worthwhile and that is why I continued attending his classes - he also taught breathing exercises in which I excelled. After his stay of ten weeks (which is his usual period here) I, in turn, was also given charge of the group work here, so we held Satsang each week and also the breathing exercises. I did certainly derive a great deal of benefit. After a while, my

enthusiasm cooled, somewhat, and I was not too happy with him or what I was observing. In due time, I took to singing up for classes in different courses, along spiritual lines. I also worked with many world teachers that would come here and they would always pick me to take over their students, when they left town and it was always my joy, for I had put my heart and soul into everything of a spiritual nature that I contacted. In course of a few years, I had my own little groups ; finally my own little church and group class work ; did a great deal of discoursing at different spiritual centres and was always very lovingly received. In 1955 Kirpal Singh came to the town and he used my church quarters for meditation work and so forth. Of course, I loved him and felt that, here at last, this is the final teacher and he has the deep truth, which I know he had, in so far as he goes. At the time he came, I had my own group, as I told you above, but was busy writing out weekly lessons and tied to my work there, but as soon as he left town after spending five days here, I immediately stopped writing any lessons and turned my attention to the work he had taught, as best as I could and everyone who stayed with me had to conform and accept it or else they just left. At that time, we had no books, outside of a copy of Puri's MYSTICISM, Vol. II, and a copy of THE PATH OF THE MASTERS, which I had purchased in Chicago a couple of weeks after Kirpal Singh left the country -- then in due time I began to get shipments of books from Harvey Myers, only because his name was in the other two books that I had -- so on and on. This might interest you to know, that finally Harvey Myers asked me if I was a disciple of Kirpal Singh, during our correspondence with each other and finally I told him I was, but was very casual about it -- I did not know anything about him at the time, but knew that he was not for Kripal Singh, so I cushioned my statements. Because of it, I obtained some material from him, telling of a story of the will left by Sawan Singh wherein Sawan was supposed Singh to have said that he appointed
 (vide No. 519)

Well, guess I have covered my information as to what I have done, and so forth. You see, since accepting the

Radhasoami Faith and interested only in the Parent Group, at Agra, I have given up all my activities outside — no more public talks, even though I am still pressed to appear at these different places, etc. Now I devote all my time which I spare from taking care of my home and husband, to spiritual practices — studying those precious books, from Agra, and meditation, etc., and now I have the blessed tapes to further enjoy for spiritual work.

Wishing you hearty and blissful Radhasoami,

Yours affectionately,
Wava Sanderson

(502)

Radhasoami Sahai

May 23rd, 1961

Dear Mr. Maheshwari, kind brother Satsangi,

I received your very wonderful letter (No. 496) and fully appreciate your giving me the answer to my perplexing question. Some Satsangis are confused and confuse others. I had this same answer in my mind but I was told that I was wrong. I am so glad that you confirmed this for me and thank you ever so much.

Now I have another two questions of my own. This question has been brought up but I could not find an answer to it in any of the books. The question is "Where does Kal reside", I mean just where is the region that he remains in. I know that he can never go back to Dayal Desh or enter the purely spiritual regions. I know too that he absorbs the light from Sat Purush in Sat Lok. Does this mean that he is in Daswan Dwar. I know that Mahá Sunn separates the spiritual-material regions and the purely spiritual regions, and the purely spiritual regions begin at Bhanwarguphá and the spiritual-material regions end at Daswan Dwar before Maha Sunn. Is Daswan Dwar then Kal's true residence ? No. 2. When the grand dissolution comes, I know that all will be destroyed below Sat Lok. Now, as Kal resides below this point, what happens to him at this time ? Is he destroyed also or will Radhasoami Dayal put him safely in

another place for the new creation of the worlds below. ? I cannot find these answers anywhere although I have searched through the books. I would appreciate your answering them for me as these questions have been brought up now and then and I cannot help those who ask about them. Also one more thing. No. 3. How great is the light of a soul when it reaches Trikuti ? It seems that I read somewhere or it was told to me that the soul, when it reached Trikuti and the mind had been purified, attained the light of twelve suns. Is this true ?

I received through the mail a letter, from a Satsangi in Beas a copy of a portion, of the seizure of your books, taken from the paper "Prem Pracharak dated April 25th 1961." I have sent this letter to Mr. McQuinn today and told him when he has finished with it to send it on to you. Seems some people are ganging up on you, so to speak. I remember when I was in the Beas group that to mention Dayal Bagh or Ruhani was to bring a curse down upon one's head. Now it looks as if they are all buddies as it were; from this I gather that they are really worried because so many of their disciples are coming into the True Faith at Soami Bagh. They will do all they can, I am sure, to throw a monkey wrench into things both here and there. I tell you this, Mr. Maheshwari, so that you will be on your guard as to their actions.

I will not take up any more of your time, dear friend and brother, except to say that I always ask the Beloved Father Babuji Maharaj Radhasoami Dayal to guide and protect you and to shed His bountiful Light upon you. May His choicest blessings elevate you and comfort you. Radhasoami Radhasoami

Affectionately,
Y. G.

Radhasoami Sahai

(503)

R. S.

Soami Bagh, Agra.
May 31, 1961.

My dear sister,

Yours of May 23rd to hand.

Q. 1—Where does Kal reside ?

A.— The original form of काल Kal is महा काल Mahá Kál. महा Mahá means great. He resides in महा सुन्न Mahá Sunn.

देख अंतर जोती जमाल । लख गगना में सूर लाल ॥
 सुन्न के परे महा काल । सतगुरु संग चलो धाय ॥
 मुरली धुन सुन रसाल । ऊंचे पर धरो खयाल ॥
 सत्पुरुष निरखो जलाल । फिर अलख अगम परस जाय ॥

(Prem Bani)

Q. 2—When the grand dissolution comes, what happens to Kál ?

A.— At the time of महा प्रलय Mahá Pralaya (great dissolution), all, including Kál and Máya as represented in Sunn and below it, will be destroyed. But Mahá Kál will not be destroyed.

“The Kal Purush or Niranjan having completed the ‘Brahm Shrishti’ (creation of Brahmand), kept himself aloof in the contemplation of Sat Purush, i. e., the Lord next higher to himself. He then left the work of lower creation and further extension to Jyoti (of Sahas-dal-kanwal) and her three sons.....”

(Paragraph 314, B. J. M’s Discourses)

“Kal is one of the sons of Sat Purush, and therefore, he has some bright side as well. Kal, after satisfying his desire of creating the regions of Brahmand, retires, leaving the creation of the lower regions to his consort, the Jyoti, and to her three sons, Vishnu, Brahma and Shiva. Thereafter he does not meddle with what they are doing. He keeps himself aloof from the scene and is engaged in the Dhyan (contemplation) of his Father, Sat Purush. He remains just at the threshold of Sat Lok and gets the Darshan of Sat Purush, and is enraptured in His bliss”. (Paragraph 576, B. J. M’s Discourses.)

Although Mahá Kál cannot enter Sat Lok, he is stationed just at the gate of Sat Lok. He will not be destroyed because he is absorbed in the Darshan of Sat Purush and so on and so forth.

"The regions of Brahm or Kal and Maya are all subject to dissolution. Maha Kal is, of course, not subject to dissolution, as he is located at the bottom of Dayal Desh, and is in touch with it". (Paragraph No. 550, last lines, B. J. M.'s Discourses).

Q. 3—How great is the light of a soul ?

A.— The light and refulgence of the region of Sunn are twelve times those of the region of Trikuti. The Surats (spirits) of Sunn are called Hansas and Hansanis. The former have the light of 12 suns, while the latter of 4 suns. The Surats (spirits) of Sat Lok have the light of 16 suns. There is absolutely no sex distinction in Sat Lok.

With hearty Radhasoami,

Yours affectionately,
S. D. Maheshwari,

(504)

R. S.

Soami Bagh, Agra.
June 7, 1961.

My dear sister H. V. L.,

Yours of May 28 to hand. Please read Herbert's question regarding Free-will and Pre-destination on page 91 of the book "Correspondence with Certain Americans, Vol. I" and its answer on pages 95, 96 and 97. Please mark the sentence, ".....it was the Supreme Being who sent us down, it is also the Supreme Being who is keeping His protecting hand over us, and it is He again, who will take us back to His mansion." Paragraphs 215, and 282-285 of the book "Teachings of Radhasoami Faith based on Babuji Maharaj's Discourses" may also be perused.

Our Beloved Father is great and almighty. Consider yourself, at all times and in all places, under His protection and care. In times of affliction, pain and anxieties, stick more and more closely to your Protector and Helper. You should bear in mind that when you have been initiated into Radhasoami Faith, you are under the protection of the Supreme Father Radhasoami Dayal. You should fully rely on the mercy and grace of the Supreme

Father who guides, directs, watches and protects the interests of all who come sincerely and unhesitatingly under His benign rule and protection. The Supreme Father is, through His grace, regulating everything according to the requirements of each person. Continue to be firm in your belief and practice. Our Saviour is all-powerful and can easily discover, check, remove and subvert all the snares and tricks of Kal and Maya, provided we sincerely ask for His mercy and help. The progress of a Satsangi is being arranged in accordance with the Supreme Father's Mauj and the laws that govern this world, our body and soul and mind. (Extracts from Huzur Maharaj's letters to Satsangis).

The thought that the planets can affect your life, should not be allowed to enter your mind and get an upper hand over you.

An attempt to peep into the future should be eschewed. (B. J. M.'s letter No. 100). Place full confidence in the mercy of the Supreme Father and leave everything to His Mauj, which, whatever it be, will eventually prove beneficial to your interests". (H. M.'s letter No. 35). "Do all your good sense dictates and leave the result to the Mauj of Radhasoami Dayal. This is what we ought to do to the last breath of life." (B. J. M.'s letter No. 33). "In the battle of Kal and Maya, no instrument is more efficacious than the repetition of the Holy Name Radhasoami, at the seat of the spirit in the body." (B. J. M.'s letter No. 35). "Everything that comes to pass is through the Mauj of Radhasoami Dayal and calculated to serve your best interest". (B. J. M.'s letter No. 75). "In the case of a Satsangi, the element of Mauj is always present in whatever happens to him, and the Mauj is always directed towards securing maximum benefit of Parmarth, side by side with the paying up of the toll of Karams that continue to hinder the path of Parmarthi". (B. J. M.'s letter No. 141).

Please read carefully Babuji Maharaj's letters Nos. 15, 19, 54, 68, 73, 86, 100, 140, 159, 160, 172 and 180.

With hearty Radhasoami,

Yours affectionately,
S. D. Maheshwari.

(505)

Radhasoami

.....Calif.,
June 2, 1961.

Dear Beloved Sant Das,

I wish to acknowledge yours of May 24

Regarding sending either Dálmoth or the sweet-ball Prashad, almost all of the Satsangis feel that you have been all too liberal in sending such large quantities to us. At present we have a very sufficient supply to last us quite a while. However, of the different kinds of Prashad you have sent us, we prefer the small sesame pellets. Dálmoth gets quite moist and seems to develop small maggot worms, due, no doubt, to the humidity and dampness here. Even keeping it refrigerated does not stop this. The sesame pellets seem to keep perfectly but we can fully realize they are more expensive and too arduous to make. The round sweet-balls of sugar also keep well but most of us do not use much sugar in our diet, from a health stand point.

May Radhasoami Dayal give you strength and sustain you.

Affectionately yours,
Herbert & Florence.

(506)

Radhasoami Sahai

June 6th, 1961.

Dear Mr. Maheshwari, kind brother Satsangi,

Your very wonderful letter (No. 503) has been received and I am very grateful for the answers to my questions which you so kindly answered.

I also read the article as sent to me by a Beas Satsangi that appeared in the "Prem Pracharak Dayal Bagh" recently telling of the search of your house, etc. I remarked then that only a portion of the story was told and that on that one item they were going to build a mountain of controversy. I sent the letter to

Mr. McQuinn and I suppose he forwarded it to you. There will always be those that cannot let people alone and that will always be willing to cause trouble and annoyance. Seems the dissentients thrive on that sort of thing. Can't they be content to worship in their own way and let others do as they please also ?

I am sure that some of the dissentients have been a thorn in the side of Sant Mat and Soami Bagh for many years. However, I notice here in America that they are beginning to get a bit frustrated. It seems, their disciples are getting interested in Soami Bagh and the sound of gnashing of teeth is horrible to hear. Our Blessed Father Babuji Maharaj is shedding His Light all around and the souls are being attracted to that glorious Light. It won't be long until there will be quite a few on the west coast at least. It is getting bigger and bigger all the time. I think that soon there will be another Satsangi for Soami Bagh, here, at the Satsang that I hold twice a week. She has been coming here twice a week for almost six months. She is on the brink of decision as it were and every week she tells me how much she has learned in this teaching and how little she learned at the other so-called Satsangs.

Enough for now. May our Beloved Master Babuji Maharaj Radhasoami Dayal protect you, and make you immune to the sting of the scorpion. You are His dear son and He smiles on you always, I know. His choicest blessings are yours also. If you find a moment, will you say a prayer for this errant soul that I may find enlightenment, wisdom and understanding.

Thank you again, kind brother, for taking the time to write to me and to help me with my learning.

Radhasoami Radhasoami Radhasoami

Affectionately,
Y. G.

(507)

R. S.

Soami Bagh, Agra.

July 7, 1961.

My dear brother Herbert,

Your letters of June 2, 6, 15 and 30 to hand.

Kindly send me the original letter from Sardar Balwant Singh Mahon (Beas) to sister Florence (No. 234 in Correspondence with certain Americans, Vol. I), if possible.

Trusting you and sister Florence are doing well and with hearty Radhasoami,

Yours affectionately,
S. D. Maheshwari.

 (508)

Radhasoami

.....Calif.

July 15, 1961.

Dear beloved Sant Das,

I am enclosing the original of Sardar Balwant Singh Mahon's letter to Florence as you requested.

You will notice that he uses the name of Mákhan Singh Ji in addressing me as that was the Sikh name that was given to me one day when I attended a celebration of Nának Week at the small village near Beas when I was at the Derá. Because I had donated some rupees and my name was to be listed along with the others, my friend S.B.S.M., when asked my name, wanted to give a Sikh name and the nearest word that came to his mind to McQuinn was Mákhan and ever after that he called me Mákhan. I believe it means 'butter'.

Florence joins me in a hearty Radhasoami to all.

Affectionately,
Herbert.

(509)

R. S.

Soami Bagh, Agra.
July 29, 1961.

My dear brother Herbet,

Yours of July 11th and 15th to hand. Thanks for your sending me the original letter written by Sardar Balwant Singh to you and sister Florence. I am surprised that you should have attempted to procure books on Radhasoami Faith from quarters other than Soami Bagh. If you do not stop engaging yourself with pseudo-religious institutions and their clandestine activities, you are sure to become a victim of their active propaganda and spurious literature. They will approach you with the list of their available books and a desire will be created in your mind to read them. This will only result in the manifestation of doubts towards our Supreme Father Radhasoami Dayal.

While coming down to this world for the reclamation of Jivas, Kabir Saheb met जम *Jama* (Kal) who enquired of Him as to where and on what mission He was going. Kabir Saheb replied that He was going to मृत्यु लोक *Mrityu Lok* (the world of the mortals) for taking back His dear Jivas. Jama entreated Kabir Saheb to go back, and not to embark upon this mission of His. Jama pleaded that he devoured one and a quarter lakhs of Jivas every day, and if Kabir Saheb started His mission, he would die of starvation. So he pleaded that Kabir Saheb should have pity on him. After all he (Jama) was also His. Kabir Saheb would not listen to these things. He said to Jama, "You have been tormenting and inflicting pain on my dear Jivas for so long a time. The cup of your misdeeds is now full. I must take my dear Jivas back." Thereupon the Jama said to Kabir Saheb, "Sire, be kind enough to let me know how you would accomplish this task." Kabir Saheb replied, "I will teach and preach true religion, etc., etc., etc." Jama said, "Alright, you may now go. I am satisfied." Kabir Saheb was astonished and enquired of Jama as to why he felt satisfied. Jama replied, "You will act only as one Guru, while I will set up thousand

and one such gurus who will teach and preach similar and identical things. I would thus create confusion in the world, and no one will be able to recognise you.” Kabir Saheb retorted, “Anyhow, my Jivas will recognise me by my forehead and eyes”. (vide letter No. 514).

I am amused to note that you were given the name of Mákhan Singh by the Beas people. Mákhan means butter. In the lower three centres of Pind, there is bitter water or what is called “hard water”. If one is able to conquer the three lower centres of Pind, one will only get bitter water. If one succeeds in conquering the upper three centres of Pind, one will have “water”. It is only in the regions of Brahmánd that there are “milk”, “curd” and “butter” respectively. If one gets access to Sunn or Daswan Dwar, one will taste “butter or Mákhan”. In the regions of the purely spiritual division, viz., Dayal Desh, one will enjoy still subtler and finer delicacies which are indescribable.

Brother John de Verrier is leaving Agra for Boston today.

With hearty Radhasoami to you and sister Florence,

Yours affectionately;

S. D. Maheshwari.

(510)

Radhasoami Sahai

June 27th 1961.

Dear and kind Brother Mr. Maheshwari,

I am writing this letter to tell you about A. A. who is applying for initiation.

In a short time I shall write again as I have some questions to ask of your very patient self. As of now I am a bit tired.

I understand that Mr. Myers is circulating the rumour that you are here in Los Angeles or that you will soon be coming here, that is, in a week or so. Someone called and asked me if I knew about this. Of course, I told him I would know if it were a fact but Mr. McQuinn had not told me or any of the Satsangis anything to this effect so I told him to assume it was

merely a rumour without any truth in it. Wonder what the purpose of that was ?

May our Beloved Master Babuji Maharaj keep His Precious Hand above your head always and grant you His choicest blessings.

Affectionately,

Y. G.

(511)

Radhasoami Sahai

July 15th, 1961.

Dear and Kind Brother Mr. Maheshwari,

I received your wonderful letter a few days ago but due to the visit of some relatives I delayed in writing sooner. The Bhandara Feast (on the occasion of the first birth centenary of Babuji Maharaj) must have been an impressive sight with 13,000 Satsangis attending.

- 1—Is it possible to hear the Bell Sound of the First Region before one enters and breaks through the Third Til ? Is this merely an echo that some Satsangis claim that they hear ? I understood that to break through the Third Til was to undergo the process of death and that this indeed is an accomplishment yet these Satsangis claim they have not broken the barrier nor undergone this process, yet the Bell Sound is the Sound of the First Region of Sahas-Dal-Kanwal, how then can they hear it in all their meditations ?
- 2—I was asked that if Soami Ji Maharaj gave out the Holy Name of Radhasoami to Huzur Maharaj why then was it not possible for Him to have given the same Name to Jaimal Singh who was His devoted disciple ? (This is according to a Beas disciple who called me on the phone one day. Mr. McQuinn gave him my phone number). I told him that only Huzur Maharaj was capable of understanding the Name of Radhasoami as up until that time only the Five Names were used. Jaimal Singh was not capable of understanding the Name of Radhasoami as he belonged to the Sikhs and he

would only use the Five Names. I told him also that only Huzur Maharaj received the direct Essence of Soami Ji Maharaj as He was His Gurumukh and not Jaimal Singh. Was this correct ? and please explain further so when this arises again I can quote from you.

- 3—Is it not a fact that 25 or 30 years is required for the average Satsangi to purify his mind enough to break through the Third Til, barring of course any special grace that could be given one from our Beloved Master Babuji Maharaj ? One Satsangin claims that she is going to make it to Radhasoami Dham in this lifetime by her devoted efforts. She has misinterpreted several passages of the books to her own liking, claims that she does not need Satsang but that every one else does, that she is spiritually a very old soul, knows all the ropes, so to speak, and will attain the Highest Region in this very life, yet her actions are such that only prove that she is much deluded. I just wonder if you could write me something on this subject that I could show to her something that would show her that she is wrong in her thinking, that Satsang is necessary and that to dictate to the Supreme Being is not the way to emancipation. She is treading on thin ground, so to speak, and is riding for a fall. I am afraid that she will take others down with her as she is a very dominant personality. I would hate to see her lose any ground that she has already accomplished being in the Soami Bagh group, perhaps something on this subject from you will help her.
- 4—Can sound or light of any "kind be heard or seen from the higher regions when the soul has not made any progress at all, except of course by special grace of the Master now and then ? I have heard some claim from the other group at Beas, they always saw different lights and heard the different sounds from the higher regions. I read somewhere that to see a blue light was the light of Brahm or of Kal. That any dark light was also of Kal and that only pure white light was the spiritual light. I think, I read this in Mat Prakash. These Satsangis claimed that a blue light was the spiritual light and I believed them until I recently read Mat Prakash over again. I mean to state that I believed them when I was with their group as

I no longer see any of them. I was asked about this and told them (the disciples now coming here) the answer I found in the book and not to believe anything else they might have heard elsewhere. Have I got this straight ? I guess my explanation is rather vague but I know that you will be able to decipher my meaning.

5—In speaking of marriage. If a woman marries a non-Satsangi and her husband is not a vegetarian, is it her duty as a good wife to cook him the food he desires, or shall she refuse to do this ? I understood that she should cook him the food he desires and leave the rest to the Mauj of Radhasoami Dayal. Secondly, if the couple is beyond the age of having children, should the marriage be a chaste one or is sex relationship allowed anyway normally ? This last question is for a Satsangi who is contemplating marriage.

6—If a person wishes to embrace the Radhasoami Faith, how long he should be on the vegetarian diet before he can make his application. I mean by that, is there a required time limit of say 60 days or more or less ? If there is no limit to the time, just a desire to embrace the Faith and do what is required, then I will be prepared, when this happens, to explain fully.

I guess, I have tried your patience to the utmost, dear Mr. Maheshwari, with all these questions; however, they are being asked of me or discussed by the Satsangis and it would help so much if you could clear them up for us. Thank you so much.

May the light of our Beloved Father bathe your soul in radiance, may His blessings make your life full and may your spiritual ascendancy be swift. Radhasoami, dear brother, Radhasoami.

Affectionately,
Y. G.

Radhasoami Sahai

(512)

R. S.

Soami Bagh, Agra.

July 31, 1961.

My dear sister,

Your unsigned letter of July 15th to hand. I am glad to learn that the Satsang meetings at your house are harmonious. You need not feel that you should be able to answer any and every question about this Faith, asked by other inquirers and Satsangis. The reading and re-reading of the holy books will ultimately answer all the important questions. Only the Sant Sat Guru knows the answers to all the questions.

Answers to all of the questions contained in your letter under reply are given in the correspondence between myself and brother John de Verrier. Cyclostyled copies of this correspondence were sent to brother McQuinn and other Satsangis by J. d. V. (vide No. 435). You may further ask Dr. (Mrs.) Wava Sanderson for a copy of my letter (No. 423) dated January 19, 1961, addressed to her, in which I have explained that the so-called inner experiences narrated by many a person pertain to अंतःकरण का घट Antah-karan Ghát (heart plane) only, and no more and no farther. If one really gains some experience of higher region, he will surely be a transformed person (spiritually). His conduct and behaviour will be changed.

In the year 1937, Babuji Maharaj visited Indore for about two months. A certain gentleman who was the Professor of Economics in a local college used to attend Babuji Maharaj's Satsang occasionally. He was not a Satsangi of the Radhasoami Faith, but he had read some of the books of this Faith and of the by-gone Sants such as Kabir Saheb and others. One day he sought an interview with Babuji Maharaj. He said to Babuji Maharaj, "I hear the sound of Bina बीन (harp) of Sat Lok. Is it correct?" Babuji Maharaj quoted a couplet from Sar Bachan Poetry of Soamiji Maharaj.

आप आपको आप पहचानो ।
कहा और का नेक न मानो ॥

(Translation :—Look within and examine yourself, and see what you are. Do not accept what others say or opine). Babuji Maharaj further added, “If you really hear the sound of बीन Bina (harp) of Sat Lok, you are one with Sat Purush. See, if you have acquired the powers of Sat Purush. You will not stand in need of a certificate or a testimonial from another person.”

Below I attempt to give, in brief, answers to your questions. As stated above, all the points have already been dealt with in the books and correspondence with Satsangis.

Answer to your question No. 1.

No, it is not possible to hear the bell sound of the first region (Sahas-dal-kanwal) before one enters and breaks through the third Til. But sincere and devoted Satsangis do pass through the third Til partially and see the glimpses and hear the sound of bell during their spiritual practices. The effect produced is such as cannot be described. They alone know it, and they would never talk of such things publicly, or display their achievements before the public. On the other hand, the persons who ‘claim’ to hear the bell sound are in illusion and delusion. The very word ‘claim’ indicates what value should be attached to their statement. Spiritual cleansing is the necessary prerequisite for real experience of higher regions. Elevation of spirit current (or hearing the sound of higher regions) and purification of mind and spirit go hand in hand. The two things are inseparable. Impress upon every Satsangi that he should pay greater attention to cleansing and purification of his mind and spirit, and engendering love and yearning for the Holy Feet of the Sant Sat Guru Radhasoami Dayal, and less to seeing and hearing this and that. He should make efforts in improving his conduct and behaviour in accordance with the rules of conduct prescribed for Satsangis by Radhasoami Dayal.

There are sounds and sounds in this Pind region alone. At each level or plane, there are replicas of sounds and forms of the higher levels or planes. It is all part of the illusion created by Kal to confine the Jivas to his creation and to divert them

from the true path opened by the Supreme Father Radhasoami Dayal. Greater attention and time should be devoted to Sumiran and less to Bhajan. In time these illusory sounds will disappear.

Answer to your question No. 2.

Baba Jaimal Singh was initiated into Radhasoami Name by Soamiji Maharaj. This is explained in detail in my correspondence with John de Verrier. The hold and partiality for Guru Nanak's Mat being strong in him, Baba Jaimal Singh recanted the Holy Name Radhasoami and preached Sumiran of the five names.

Answer to your question No. 3.

There is no definite time limit set for achieving this or that stage. Read "Solace to Satsangis" and "Teachings of R. S. Faith based on B. J. M.'s Discourses".

No one knows the status of his soul. Only the Sant Sat Guru can tell the status of a devotee. The elevation of one's spirit is a function of the purification of the mind, and the love and yearning for the Sant Sat Guru. It is not accomplished by effort alone, although effort on the part of the devotee is required for receiving grace of the Supreme Father. Complete emancipation leading to entry in Dayal Desh cannot be achieved in the female form. The assumption of male form is necessary for entrance in the spiritual regions of Sat Desh. The region of Sunn (Daswan Dwar) is the highest region that can be achieved in a female form. For further progress, the spirit entity will have to re-incarnate in the male form. (vide answer No. 2 of letter No. 518, and letter No. 525). One can introspect within oneself to see whether he or she has made any internal progress.

You may once explain these things to the lady referred to by you. Thereafter she should be left alone. What she professes is simply ridiculous.

Answer to your question No. 4.

No attention should be paid to the appearance of coloured lights during spiritual practices. It is all the illusion of Maya. Persons coming from dissenting groups and initiated by

pseudo-gurus often experience light and form. These are confined to the creation of Pind, and no attention should be paid to them. On initiation into true Radhasoami Faith and the utterance of the Holy Name Radhasoami, these illusory scenes and sights will disappear. Bright white light may, however, be observed.

Answer to your question No. 5.

It is the duty of a wife to serve her husband faithfully. Yes, if he insists on her cooking meat, she should cook him the food he desires and leave the rest to the Mauj of Radhasoami Dayal. (She may, however, give him Charnamrit and Prashad even without his knowledge, and in due course, he will be corrected). A normal balance in family life should be maintained, but immoderate indulgence in any phase of a house-holder's life is deprecated. A Satsangi, while entering into a marriage, should make it clear to the other party that he or she is a follower of the Radhasoami Faith, and as such a strict vegetarian. No interference of any sort with his or her Faith, or compromise in the matter of religion, will be tolerated. On the other hand, the other party is expected to co-operate with the Satsangi partner.

Question No. 5 A : If the couple is beyond the age of having children, should the marriage be a chaste one or is sex relationship allowed anyway normally ? This last question is for a Satsangi who is contemplating marriage.

Answer : Normal sex-relationship between husband and wife is not prohibited. In such matters, one is the best judge for one's own case and circumstance. One should act as one's good sense dictates. Any legitimate act (including sex relationship between husband and wife), performed in moderation, is not forbidden. Generally speaking, in one's youth, sexual intercourse between husband and wife should be limited to not more than twice a week.

Answer to your question No. 6.

It is only necessary that a prospective initiate be willing to fulfill all the requirements as stipulated in "Correspondence with certain Americans, Vol. I." A person should have fulfilled all

the conditions at the time of applying for initiation. That is all that is required.

With hearty Radhasoami to you and other Satsangis,

Yours affectionately,
S. D. Maheshwari.

(513)

R. S.

.....Mass.,
July 25, 1961.

Dear Mr. Maheshwari,

Thank you for your very nice letter of June 7th. Our Centenary Satsang on June 25th was very wonderful, reading a few of Babuji Maharaj's discourses in addition to the paper (No. 500) you had sent to be read on the occasion, and then listening to a portion of the tape-recording of Satsang chanting. At present I do not have a tape recorder but I want very much to get one so that I can have a copy of that recording.

I have just received a post-card from John de Verrier mailed from India. He is so fortunate to have had the opportunity to visit Soami Bagh, and to meet you and all the others there. It will be interesting to hear the complete account of his trip.

I have read much about Kal being very active, and yet in ".....Babuji Maharaj's Discourses", page 278, paragraph 576-(4) it states that "Kal, after satisfying his desire of creating the regions of Brahmand, retired,....., and is engaged in the Dhyān of his Father Sat Purush." Since there is an apparent contradiction in this respect, will you please clarify it for me? Also, will you kindly tell me just what is meant by the Feet of the Supreme Father or Sant Sat Guru? Thank you very much.

With hearty Radhasoami, I am,

Very sincerely yours,

M. A. H.

(514)

R. S.

Soami Bagh, Agra.
August 10, 1961.

My dear sister,

1. Yours of July 25 has been duly received by me. By the time this letter reaches you, you must have heard from brother John de Verrier about his visit to Soami Bagh.

2. The 'Kal' who is engaged in the Dhyān of his Father Sat Purush is technically known as 'Mahá Kál.' 'Mahá' means great. He appears in his true form only when Surat is about to cross into Sat Desh. He, then, assumes the forms of a serpent and a lion to frighten and terrorise the devotee. He tries to torture the spirit and force it to descend. He even assumes the form of Sant Sat Guru to deceive the devotee. But the devotee already knows that Kal cannot imitate the eyes and forehead of Sant Sat Guru. Kal's forehead is short and dark. His eyes are red. By these tests the devotee can recognise the Kal's deceptions. In the lower creation, his consort, his three sons and his agents, which are all 'Kal' possessing various powers and functions, are active and busy in obstructing the progress of Surat and the spread of R. S. Faith.

3. Please read carefully article 58 of the book "Discourses on R. S. Faith by Maharaj Saheb" wherein the following lines occur :—

Disciples are also sometimes allowed to touch the feet of an adept with their forehead, the object being that the spirituality, which is more or less flowing out from the adept, might be imbibed by them.

The benefit of Sant Sat Guru's touch may be derived in two ways, viz., either we touch Him or He touches us. We are the lowliest of the lowliests. As such, it is but proper and appropriate for us to touch the lowest part of His body, viz., His feet. So we touch His feet, provided He allows to do so. During Satsang, Sant Sat Guru sits on an elevated place, and we, the Satsangis, sit on the floor, i. e., we sit at His feet. We offer Bhet and prayers at His feet. We seek the protection of His feet.

4. If Sant Sat Guru is graciously pleased to touch us and thereby impart His spirituality to us, He places His hands on our head.

5. The regions of Sat Desh or Dayal Desh being represented in the head, it is only the Sant Sat Guru who, really speaking, is entitled to place His hands on our head. This is taken as a token of His blessings to us.

6. Then, again, as the face and the head of Sant Sat Guru reflect and represent the highest spirituality, we should never attempt or desire to touch His head or face, for we, as located at the heart centre, are too impure and unholy to do so. If we do, it would be an act of disrespect and irreverence on our part. Of course, if He, in His Mauj, allows to do so, then that is another matter. We should touch (and worship) His feet, if He permits.

7. The Current of Spirit issuing from Sat Desh is Guru, and at the regions or places where this Current halts and takes location, are Guru's Feet. The first Guru Charan (Feet) are at the third Til or Sahas-dal-kanwal. The human frame in which the above mentioned Current of Spirit resides is (Sant Sat) Guru. To associate with Sant Sat Guru, to attend His Satsang, to serve Him, to cheerfully accept His Mauj, etc., etc., constitute the external Charan Sewa (service of the Holy Feet) बाहर की चरन सेवा; and to associate or come in contact with the Current of Spirit internally at the third Til or higher regions is called internal Charan Sewa अंतर की चरन सेवा.

8. We bow down to touch His feet with our forehead or hands, and if He also simultaneously places His hand on our head as a token of His blessings, then a circuit (circle) is formed. You must be knowing that the electric current flows only when the two ends of the wire join and form a circuit. The moment the circuit is broken, the current ceases to flow. The same analogy may be extended to our touching His feet and His placing His hand on our head.

“It is not proper to request Sat Guru of the time for access into Sat Lok or any other region. The constant prayer should

be for location in His Holy Feet. There is no place higher or better than this." (Bachan 238, Part 2, Sar Bachan).

".....The chief disciple, who was sitting by, was annoyed at this. He caught hold of the Maulvi by the neck and pulled his head at the feet of the Faqir and said, 'See, millions of Meccas and Kabas are contained in these holy feet.' (bottom of page 218, Bachan 254, Part 2, Sar Bachan Prose).

With hearty Radhasoami,

Yours affectionately,
S. D. Maheshwari.

(515)

Radhasoami Sahai

August, 2, 1961.

My dear brother Sant Das,

I have safely arrived here yesterday (on the 31st at 9.00 A. M.) after a long and tiring trip. I arrived in Delhi early that is, by 7.45 P. M. and proceeded to the Pan American as suggested. They were closed until 10.00 P. M., and I therefore proceeded directly to Pálam airport, where I ate dinner, and found lodging for a few hours before the arrival of my plane. I had no difficulty with the heavy baggage or with customs. This part of the trip was somewhat troubled because I was informed in Delhi that there had been a mistake in the preparation of my ticket and that the plane I was to take in Ankara would not take passengers to Paris. Apparently there is an agreement that no American airline can carry passengers between Turkey and France. The same was confirmed in Teheran. However, by Mauj, I was allowed to take the flight as planned and arrived in Paris at 12.20 p. m. local time after 14 hours of travelling from Delhi. Very luckily, between Delhi and Paris, there were few passengers on the plane and I was able to lie down during the whole trip. After a 12 hour stay in Paris I took the BOAC charter which arrived in Boston 14 hours later. I proceeded home and went immediately to bed for 12 hours.

You have been so kind, generous and hospitable during my stay in India that I feel lack of words to express my thanks. I wish I could convey to you accurately how much I have missed Soami Bagh and how sad I am to be there no longer. It has a very special place in my heart, and I know that it is a place where I must return often. In comparison, everything I have seen here in the West since my departure appears so superficial and unnecessary. It seems that this world has lost its charm and I have lost interest in it. I do want to thank you and your whole family for going so much out of your way to make my stay so very pleasant. I am at a loss as to how to thank you adequately. I pray that you may be replenished spiritually by the Grace and Mercy of Babuji Maharaj. In spirit, I remain with you at Soami Bagh, attend Satsangs and pay homage at the *Palang* of Babuji Maharaj. May it not be too long before I can return physically. Please convey my gratitude to your whole family for making my stay so pleasant. Also please convey my regards to Mr. Mitra, Kakko Babu, K. K. Káliá and all others whom I met.

May Babuji Maharaj shower His Grace upon you and your family and my best wishes in your spiritual progress. I have sent through my mother in Paris a large box of candy by surface mail which, I hope, will be enjoyed by the whole family. A hearty Radhasoami to all,

Affectionately yours,
J. d. V.

(516)

RADHASOAMI SAHAI

.....Mass.
August 8, 1961.

Dear Brother Sant Das,

I am still re-living those wonderful few days together, and its memory is very vivid at present. I am very sad to be away from that wonderful place, and I dearly miss Satsangs. I

received great spiritual blessings at Soami Bagh, and I know it is a place where I must return often.

Again my blessings to you and your family and I am greatly indebted to your kindness and generosity. May I one day be placed in a position where I may return the favour.

Am processing an I. M. O. for.....which you may submit as Bhet at the Bhandara of Soamiji Maharaj. I hope, all is well with you, and please give my regards to all my friends and brothers there.

A heartiest Radhasoami and blessings from our Beloved Babuji Maharaj,

Affectionately,
J. d. V.

(517)

R. S.

.....Mass.
August 17, 1961.

Dear brother Sant Das,

Last Sunday Wava and I (Mary is on vacation) spent a most interesting afternoon and evening when John showed us some of the pictures he took on his recent vist to Soami Bagh. For me, in many ways, it was like another trip to India.

Many thanks for the Prashad, I use a small portion daily. A hearty Radhasoami to you and your whole family,

Affectionately yours,
S. R. Fisher

(518)

R. S.

Soami Bagh, Agra.
August 29, 1961.

My dear sister Y. G.,

I am in receipt of your letter of the 19th.....

“I am sorry to hear that you have been suffering so much

from uneasiness of your mind and its unwholesome influence, but keep heart and don't be afraid, for nothing wrong or injurious to your vital interests can occur so long as you keep your look at the Supreme Father's feet and merciful help." (Letter No. 1, page 165, Radhasoami Faith : History & Tenets).

Please read carefully, as a rule, a few letters from chapters 13 to 17 in the book H & T. every day, besides other holy books.

Q. 1—At what region or stage does the soul contact the Radiant Form of the Master ? I know that His Blessed Countenance can be revealed to one at any time if it is His Mauj but what I mean is when can the soul do this at will ? Some have said that at Sahas-dal-kanwal the Radiant Form is seen, others say that Sant Sat Guru cannot come below Trikuti and that one must reach that region before His Form is visible.

A. Radiant Form of the Sant Sat Guru is at Sahas-dal-kanwal and higher regions. As the Surat or spirit goes higher and higher, the radiance or refulgence of the Sant Sat Guru's Form goes on increasing. To have Darshan of the Radiant Form of the S. S. G., at will, is very very distant. The devotees, who sincerely and assiduously apply themselves to the performance of devotional practices and conduct their lives according to the rules prescribed by Radhasoami Dayal, do get Darshan, off and on, at higher centres or regions, during the course of their Abhyás. "Sant Sat Guru cannot come below Trikuti" should be read as "Sant Sat Guru cannot come below the third Til."

Q 2. In your last letter (No. 512) to me you said that, as a female, one cannot enter Sat Lok and that the male form must be taken for this purpose. My question is this, does the soul change sex with the bodily change or does it remain sex-less so to speak as it is primarily a resident of Dayal Desh where there is no sex ? Is it merely the physical body that must revert to the male sex to enter into Dayal Desh ? Why must one revert to the male sex to enter into Dayal Desh ? Is it because the male signifies the creator as against the female who is only the sustainer ? Since Radhaji

Maharaj, was the Nij Ansh of Soamiji Maharaj, did She not come down from Sat Lok ? Could you explain this please ?

- A. In Dayal Desh there is neither sex distinction nor sex function. In Brahmand there is sex distinction but no sex function. In Pind there are both sex distinction and sex function.

Soul does not change sex. It is merely the physical body assumed by a soul that gives the distinction of male or female.

The higher centres in a female form are less capable of being developed than in a male form. All the centres of Pind, Brahmand and Dayal Desh do exist in a woman as they do in a man. But the centres higher than सुन्न Sunn or दसवां द्वार Daswán Dwár cannot ordinarily be awakened in a woman. Hence the highest point to which the spirit or Surat in a female form can rise, is the Daswan Dwar. For higher ascension, the same Surat or spirit will have to take birth as a man, and perform the spiritual exercises for awakening higher centres. This is for the Jivas who are at present located in Brahmand and Pind and who are to attain complete salvation of their soul. This does not apply to those Surats or Nij Anshas who descend from Dayal Desh to confer salvation on Jivas referred to above. They may assume any form, male or female, but their status would be the same. They come here not to attain salvation of their own soul. They come here with the specific purpose of bestowing salvation on the Jivas here. There is a great difference between Nij Ansha and Jivas like us. (vide answer 3 of letter No. 512 and also letter No. 525)

- Q. 3. If one has taken complete protection of the Sant Sat Guru, why then, when the soul is about to leave Kal's regions, must he go through the terrible temptations described in the Discourses of Babuji Maharaj ? Will the Sant Sat Guru give him the strength not to be tempted and thus fall down in the scale of creation after going so far ? Somewhere I

have read that many have fallen at this stage. However, I do not know if they had a true Sant Sat Guru, perhaps that is the answer.

- A. One, who has taken complete Saran (Protection) of the S. S. G., will certainly be saved from the onslaughts of Kal and Maya. There is not the slightest doubt in it. But Kal and Maya will show their teeth, that is certain. And it is good that they should do so and the devotee should have experience of this side of the world as well as that of the other. Those, who did not have the true Sant Sat Guru over their head, fell down in the scale of creation, after rising a little. They could not withstand the temptations and allurements of Maya.

With hearty Radhasoami,

Yours affectionately,
S. D. Maheshwari.

(519)

Radhasoami Sahai

.....Mass.,
August 24, 1961.

My dear brother,

It has been quite some time since I have written and no doubt you do expect to hear more often, but I do not wish to take so much of your precious time to read letters from me, when you have so many more important things to do. Novertheless, I have been planning for several days to write you and send along some material (vide last but one paragraph of letter No. 501) that you may find a bit interesting and amusing or it may throw some light on a few things. Most of this material I have had since 1955. Do with these manuscripts what you willIf they serve a good purpose, I would say 'use them', for it may throw some light on the matters that will cause others to awaken to

much that has been going on. It is a waste of time and thought and does not tend to be uplifting, yet sometimes these things have to be brought out into the open and be cleared up, for the benefit of new and tender souls who become interested in the Teachings.

.....

Brother John certainly enjoyed himself while there with you and from what he has told me, it only makes me long to come there and stay for ever. I could feel the Peace that abides there, as he related to me many experiences that he had there. The pictures that were taken of all the beautiful scenes there are simply wonderful. I never dreamed the whole place was so lovely to view, let alone the beauty that one finds in the true meaning of it all. Yes, and I just loved the precious pictures of our Beloved Babuji Maharaj and the little locket and all. Thank you for granting so much to use. Am also enjoying the Prashad. How very much I long to come and be with you all there. One day, before too long, I trust that I will make that desire a reality, if it is HIS MAUJ. Whatever He wills for me, I know, is right and I trust that I will each day be aware of HIS MAUJ. May HIS WILL ever be done in my life, and may I ever submit in love and with patience. This is my prayer.

I am enjoying the precious books that he, John, brought back. How very grateful to you I am for those copies of Jiwan Charitra Babuji Maharaj. I hope, one day, to be able to decipher all the Hindi as well as our own language. Little by little are the letters and words becoming familiar. Two or three of us will try to get some young student this fall to coach us and try to help us to learn more rapidly. I am also looking forward to, one day, reading the copy of Sar Bachan in Hindi. I am so pleased with it and the print is so lovely in size that it makes it much easier for a beginner to decipher the letters. Thank you so much for seeing that I get the copy.

Will close and do want to say this to you, dear brother, if, at any time, I can, in any way, do anything that might assist

you in your labour of Love for the SUPREME FATHER and HIS HOLY CAUSE, please feel free to ask me.

IN THE HOLY NAME, RADHASOAMI, always,

Affectionately,

W. S.

धन्यवाद

संतदास माहेश्वरी

राधास्वामी

स्वामी बाग

आगरा

(520)

R. S.

Soami Bagh, Agra. 20.
September 2, 1961.

My dear sister,

Your kind letter of the 24th August to hand. Your letters are always welcome and they afford a real pleasure to me. So, you may, without any hesitation, write to me, whenever you wish to do so. I am thankful to you for your sending me the following :—

(1) Mr. Harvey H. Myers' communication, headed with "A REWARD of 100 dollars will be paid to one person who can show that any statement of fact herein is wrong", containing Sardar Sawan Singh's will dated March 20, 1948, appointing Sardar Bahadur Jagat Singh to succeed him, being written by his secretary (an ex-judge), witnessed by his own son and grandson, and being certified to his sanity by Doctor Peirre Schmidt, duly proved and probated in court without contest, and accepted as authentic. The said communication throws further light as to how another brother set himself up as a master and proclaimed himself the true successor of Sawan Singh Maharaj, and explains Kal's opportunity on a change of masters ; then the meeting of December 12, 1952, so on and so forth. (4 pages)

(2) Re : Passing away of Sardar Bahadur Jagat Singh at Dera and a true picture of Dera affairs. (2 pages)

(3) "A Brief Life-sketch of His Holiness Hazur Baba Sawan Singh Ji Maharaj (of Beas, India) with a short narrative of His teachings by Kirpal Singh, 1949". (8 pages).

(4) "Unveiling the Facts" by Hari Vans Singh, the late Post Master, Dera, Beas. (27 pages).

As you say, the material is interesting and amusing, and throws light on quite a few things. Thanks again.

With hearty Radhasoami,

Yours affectionately,
S. D. Maheshwari.

(521)

R. S.

Soami Bagh, Agra.
8. 9. 1961.

My dear brother J. d. V.

Your I. M. O. was received the day before yesterday. I had already offered Bhet for the Bhandara of Soamiji Maharaj. Prashad will be despatched to you in due course. You might be remembering that in letter No. 236 of Correspondence Vol. I, I had written the following :—

"By the way, I may inform you that the Dayal Bagh people as well are perhaps planning for some sort of publication in the near future. The Secretary of the Dayal Bagh Sabha, the editor of the Prem Pracharak, a Dayal Bagh weekly paper, and others have been coming to me for eliciting information on various topics of history & tenets and doctrines of Radhasoami Faith. From the nature of their enquiries, it could be deduced what their aim is".

The Dayal Bagh Sabha has, after all, brought out the publication on the occasion of the Bhandara of Soamiji Maharaj, which they celebrated on September 2, 1961. The new publication has been styled as 'Souvenir' and is in commemoration of the first centenary of the Radhasoami Satsang 1861-1961. Its

Preface has been signed by Sri Gur Saran Das Mehta, President, Radhasoami Satsang Sabha, Dayal Bagh, and is dated 29th July, 1961.

It appears, some body from Dayal Bagh sent a copy of the new book to Dr. Umrao Raja Lal Saheb. He, in his turn, passed it on to me and asked me to report to him the omissions and commissions.

I have gone through its "Preface" and the first chapter headed with "Param Purush Puran Dhani Huzur Soamiji Maharaj." You will be interested to know a few things I have marked.

(1) They have dropped the prefix "His Holiness" and adopted the correct phraseology, "Param Purush Puran Dhani."

(2) "In the earlier stages, Holy Name pertaining to any high region is equally efficacious in helping the devotee in concentrating his attention and in making his spirit ascend upwards. Hence the devotee would get the same benefit in early stages by repeating "Sat Nam" as he may get by repeating "Radhasoami" Name and would not suffer in any way on that account". (Chapter 1, page 14, lines 5-11, Dayal Bagh's new publication "Souvenir").

No comment is required. Soami Bagh and Dayal Bagh, on opposite sides of the intervening road, can never meet, like two parallel lines or rails. And it is good that they should not. The pristine purity and glory of the sublime Radhasoami Faith, as propounded by the Supreme Being Himself, must and ought to be preserved at one place. I would like to narrate a minor incident in this connection.

Once a certain so-called Satsangi said to my father, "The main thing is to attain concentration at the third Til, and for this the help of a name is required. It matters little what that name is. Shiva Shiva Shiva... .. or Radhasoami Radhasoami Radhasoami... .. or any other name would serve the purpose". My father, with folded hands, replied to that gentleman, "You are right. You better repeat, "stone stone stone"

No. 408, on pp. 288-296, containing the translation of Discourse No. 108, Bachan Babuji Maharaj, Vol. I, may be

carefully persued. A few lines from paragraph No. 1 of this discourse are quoted below for ready reference.

“Whatever may have been the beneficent consideration of Soami Ji Maharaj in revealing the secrets of Sat Nam and initiating them into it, He, nevertheless, observed in clear terms that after the advent of Radhasoami Dayal on this earth, no one can go up to Sat Lok without having faith in Radhasoami Nam. It does not mean that there is any antagonism between Radhasoami Nam and Sat Nam. Sat Nam is also a manifestation of Radhasoami. From Radhasoami Dham to Sat Nam, he is fully manifest and it is also said that our Isht (objective, goal) is Sat Purush Radhasoami. But if one were to think that one would reach Sat Lok by adopting Sat Nam, it is, of course, not possible now. Even if one desires to go to Sat Lok, one shall have to adopt Radhasoami Nam. Without this, full redemption and complete salvation are not possible.”

I further reproduce the following paragraph from page (ii) of the “Preface” of the Dayal Bagh’s new publication, “Souvenir”, signed by Sri Guru Saran Das Mehta, the Dayal Bagh President.

“Thus, the esoteric teachings of Lord Christ and the spiritual practices taught by Him were followed and practised by early Christians, as is evident from the following extract, from Gibbon’s “Decline and Fall of the Roman Empire” regarding Hesychasts :—

“When thou art alone in thy cell, shut thy door, and seat thyself in a corner, raise thy mind above all things vain and transitory; recline thy beard and chin on thy breast, turn thine eyes and thy thought towards the middle of thy belly, the region of the navel, and search the place of the heart, the seat of the soul. At first all will be dark and comfortless, but if thou persevere day and night, thou will feel an ineffable joy; and no sooner has the soul discovered the place of the heart then it is involved in a mystic and ethereal light”.

Do you remember and know the meaning of “Follow Me and My Cross”? (vide letter No. 407 and also No. 449, paragraph No. 16)

(3) In Chapter 1 of “Souvenir”, the Dayal Bagh people have given the translation of the Last Discourse of Soamiji Maharaj, contained in the Hindi Book “Jeewan Charitra Soamiji Maharaj” by Chachaji Saheb.

Bachans 6 & 8 of the "Last Discourse" have been omitted, although they have been published in their weekly "Prem Prachark (Urdu)" dated 8 and 15. 8.1960.

The last sentence of Bachan 10 has been translated or produced in the Souvenir like this—"Then He declared that it was He who had made it possible for all to live together without any harm coming to any one", while in their weekly "Prem Pracharak Urdu", they have reproduced the original words of Chachaji's book to the effect, "I have made a lion and a goat drink water at the same ghát (waterside landing). None else can do so."

Bachan No. 14 about "Sat Nam and Anami" has altogether been left out.

(4) From Chapter 4 of the new publication "Souvenir" I have come to know that their first guru, Sri Kamta Prasad Sinha alias Sarkar Saheb, was born on the night of Amávasyá (total darkness).

(5) Paragraph No. 94, on pages 273 and 274, under the heading "Correspondence with Soami Bagh", of the new book "Souvenir", is quoted below :—

"And the President of the Central Administrative Council replied in his letter dated 8th December, 1960, as follows :—

"As I said in my letter of the 21st March and as was indicated by the representatives of Soamibagh during their conversation on the 6th October 1960, the idea was to invite selected persons including some members of Dayal Bagh, to give them an opportunity to pay obeisance at the Holy Samadh of Soamiji Maharaj. But I regret that due to some recent trends in the activities of Dayal Bagh, which have led to a tension and acerbity of feeling between Dayalbagh and Soamibagh, we have had to revise and modify that idea. We feel that it will be risky to introduce an innovation which may be construed as creating a precedent for purposes of the civil case which, in spite of the Privy Council Judgement, Dayalbagh is carrying on against Soamibagh, and may also lead to some unhappy incident on the most solemn occasion of our Centenary Satsang. As you are holding a centenary celebration of your own, the question of your joining our Satsang should not arise at all.

"Regarding paying obeisance in the Holy Samadh of Soamiji Maharaj, we will permit outsiders, including Dayalbagh, to do so on the 21st

January between 4.30 p. m. and 8.00 p. m. Our office will issue permits for intending visitors whose number will be limited. Visitors will be expected to enter by the main door towards the South and to leave by the door towards the East. When entering the Samadh Hall, they will form a queue and observe the reverential solemnity due to the occasion.

"On receiving information from you I shall arrange that a reasonable number of permits is sent to you for your members. I have, however, to request that you will kindly depute some responsible person to keep order among the Dayalbagh visitors and to see that they observe proper decorum.

"I have also to request that you will direct all your permit-holders not to offer any Bhet (भेट) at the Samadh as no Bhets are accepted from visitors."

(6) Lastly I give below two letters which the publishers of "Souvenir" have omitted under the heading "Correspondece with Soami Bagh."

(1)

Rai Bahadur Gur Saran Das Mehta,
President, R. S. Sabha,
Dayal Bagh, Agra.

Dayal Bagh,
Agra
12-3-60.

Dear Brother,

It has come to my notice that Shri Har Charan Lal, the Chief Editor of Prem Pracharak, has written a couple of foolish articles criticising His Holiness the late Babuji Maharaj for whose person we have much respect, inspite of some differences in our religious beliefs. The Dayal Bagh Administration has condemned this indiscreet action of Shri Har Charan Lal.

Kindly convey the sincere regrets of Dayal Bagh Administration to the Satsangis of Soami Bagh for the indiscreet action of our Chief Editor.

With hearty Radhasoami and respectful regards,

Rai Bahadur
Dr. Umrao Rajalal,
President,
Central Administrative Council,
Soami Bagh, Agra.

Your sincerely,
Gur Saran Das Mehta

(2)

R. S.

RADHASOAMI SATSANG,
SOAMI BAGH,
AGRA.

Dear brother,

The 26th March, 1960,

I am in receipt of your letter of the 12th instant regarding certain articles which have appeared, off and on, in your "Prem Pracharak". It would have been better if the views contained in your letter had appeared in "Prem Pracharak" itself so that its readers could know first hand the Dayal Bagh Administration's views about those articles.

You have yourself been pleased to call the said articles "foolish" and "indiscreet" but in our opinion there are various statements to which we could very properly take strong exception but I stop short here.

Appreciating your expression of regret and with hearty Radhasoami,

Yours sincerely,

Sd/- Umrao Raja Lal.

President

Central Administrative Council
Radhasoami Satsang
Soami Bagh, Agra.

The articles, which have been admitted by the Dayal Bagh President to be foolish, appeared for six consecutive weeks in the Dayal Bagh weekly "Prem Pracharak". For more than a month they had been disgorging venom, and when they had done so to their heart's content, then only the Dayal Bagh President wrote to the Soami Bagh President that it had come to his notice that the Chief Editor of Prem Pracharak had written a couple of foolish articles. As stated above, the Soami Bagh President wrote back, "It would have been better if the views contained in your letter had appeared in the Prem Pracharak itself so that its readers could know first hand the Dayal Bagh Administration's views about those articles." But they never published the letters exchanged between the two Presidents.

To call those articles "foolish" would be too mild, rather misleading. The articles are vilification, ridicule and irreverence of Buaji Sahebá, Babuji Maharaj, the Central Administrative Council, the Radhasoami Trust, Soami Bagh, and the Soami Bagh

Town Area Committee, and outrageous to the general feeling of propriety.

I think this is enough for a letter.

With hearty R. S.,

Yours affectionately,
S. D. Maheshwari

P. S. Babu Shyam Lal of Gwalior, the originator of the Dhara Sindh Pratap group, was also born on Amavashya.

(522)

Radhasoami

.....Calif.
Sept. 8, 1961.

Dear beloved Sant Das,

I am acknowledging your good letter of Aug. 28th and the box of Prashad which we will share with those mentioned in your previous letter.

The Bhandara went off very smoothly, thanks to His Mauj, on Sunday Sept. 3rd. There were nineteen present ; there were four non-satsangis present who are interested in R. S. Faith Teachings of Soami Bagh. Read the letter we had received from John de Verrier and parts of your previous letters.

.....

.....

.....

.....

I realize that you have little time for answering questions but when you find the time please aid me to clarify this question; "Now that Lala Sunder Lalji has passed away, who at Soami Bagh does the actual initiating ?" Perhaps 'sanctioning' is to be construed the same as 'initiating'.

We send you our prayers and faith that everything will work out to the glory of His Name and that you all will be sustained by His Grace, Mercy and Protection.

Affectionately yours,
Herbert and Florence.

(523)

R. S.

Soami Bagh, Agra
25th Sepr. 1961

My dear brother Herbert,

Yours of September 8.

Lala Sundar Lal Ji occupied a special position as he was initiating new entrants under the orders of Babuji Maharaj Himself who stopped doing the same, due to the weak state of His health. When the Sant Sat Guru is present in a manifested form, He delegates this authority Himself or through the Council to anybody He chooses. During the period of interregnum the Council exercises the fuctions delegated to it by Maharaj Saheb.

The initiation sanctioned by a person duly authorized by the Council is always valid. No Satsangi should entertain any doubt in his mind about it. We should remember that we are passing through very extraordinary time (interregnum). We should patiently await the manifestation, and devote ourselves to Parmarthi pursuits to the best of our ability.

With hearty Radhasoami to self and Florence McQuinn,

Yours affectionately,
S. D. Maheshwari.

(524)

R. S.

Soami Bagh, Agra.
September 28, 1961

My dear brother John de Verrier,

I have gone through Chapter 2, "Param Purush Puran Dhani Huzur Maharaj" of the book "Souvenir". This chapter has been written better than the previous one on "Soamiji Maharaj". This is so because it is based almost entirely on the Hindi book जीवन चरित्र हुजूर महाराज "Jeewan Charitra Huzur Maharaj" written by His son, Lala Ji Saheb, Lala Ajodhia Prashad Saheb. In writing chapter 1 on Soamiji Maharaj very little has been drawn upon Chachaji Saheb's Hindi book जीवन चरित्र स्वामीजी

महाराज "Jeewan Charitra Soamiji Maharaj". "Jeewan Charitra Huzur Maharaj" जीवन चरित्र हुजूर महाराज contains 117 paragraphs. Chapter 2 of "Souvenir" consists of 88 paragraphs.

Serial Nos. of paragraphs in Chapter 2 of Souvenir	Corresponding Nos. of para- graphs in the Hindi book "Jeewan Charitra Huzur Maharaj"
2	4
3	5
4	7 and 8
5	3 and 6
6	14
7	12
8	13
9	15
10	16
11	17
12	18
13	19
14	48
15	20
16	46
17	49
18	54, 62 and 63
19	63
20	47
21	71
22	21
23	22
24	23
25	27
26	30
27	29
28	31
29	31
30	32
31	33

32	34
33 (a)	36
33 (b)	38
33 (c)	37
33 (d)	39
34	40
35	57
36	45
37	55
38	58
39	61
40	65
41	64
42	70
43	69
44	73
45	74
46	75
47	76
49, 50, 51 & 52	78
55	80
56	82
57	83
59	84
60	85
61	86
62	88
63	89
64 & 65	91
66	92
67	93
68	94
69 & 70	95
71	99
72	101
72 (i)	102
72 (ii)	103
72 (iii)	104

72 (iv)	105
72 (v)	107
72 (vi)	108
73	106
74	110
75	109
77, 78, 79 & 81	111
<p>Last two lines of paragraph 82 : “The Samadh of Huzur Maharaj was subsequently built in the same pre- mises where He breathed His last.</p>	
<p>Corresponding lines in paragraph 112 :— और जिस जगह पर चोला मुबारक का त्याग क्रमाया, उसी जगह पर हुजूर महाराज की समाधि बनवाई गई । Translation :—“The Holy Samadh of Huzur Maharaj was built exactly at the spot where He left His body.</p>	
84	113
85	114
86	115
87	116

Meethá Pání (मीठा पानी) has been translated as “sweet well water” in paragraph No. 33 (a), page 36, chapter 2, Souvenir. Water is not sweet. It is tasteless, colourless and odourless. Meethá (मीठा) means “sweet” and Pání (पानी) means “water”. But Meethá Pání (मीठा पानी) does not mean “sweet water”. Max Muller, the renowned orientalist, while writing in his book about Huzur Maharaj, has used the words “pure water”.

Every morning He (Huzur Maharaj) could be seen carrying a pitcher of pure water on his head for the Guru to bathe in, which he fetched from a place two miles distant.

In “Radhasoami Faith : History & Tenets” you will find the words, “pure water”, on page 38.

An extract from the ‘Indian Mirror’ dated 25th December 1898 has been given in the last paragraph (No. 88) of chapter 2 of Souvenir, wherein the last but one sentence runs thus :—

“Rai Salig Ram, on the contrary, was a Hindu of Hindus, and the leader of a recognized Hindu religious association.”

This extract has been given perhaps to support their present profession that Radhasoami religion is a branch of Hinduism.

It would be pertinent to see here what Huzur Maharaj has Himself said on this point.

“Radhasoami Faith is not built on the basis of scriptures appertaining to Hindu or any other religion, but on the precepts or instructions of the Supreme Being Himself, who appeared on this earth in human form and graciously performed the functions of a Sant Sat Guru for the benefit of degraded humanity. (paragraph No. 24, Radhasoami Mat Prakash)

It is regretted that a very important matter in paragraph No. 42 of the Hindi book जीवन चरित्र हुजूर महाराज “Jeewan Charitra Huzur Maharaj” written by His own son, लालाजी साहब Lalaji Saheb, has not found place in chapter 2 (Huzur Maharaj) of the book Souvenir. This matter is reproduced below.

स्वामीजी महाराज ने पहले राधास्वामी नाम प्रकट नहीं किया था। सिर्फ सत्तनाम अनामी तक का भेद और उसी का उपदेश फ़रमाते थे जैसा कि पिछले संतों के वक्त में था। हुजूर महाराज ने जब सुरत शब्द अभ्यास में राधास्वामी नाम की धुन व गाज सबसे ऊँचे स्थान से आती सुनी और वहाँ पहुँच कर राधास्वामी दयाल के स्वरूप और स्वामीजी महाराज के निज रूप की एकता देखी तब स्वामीजी महाराज को उसी यानी राधास्वामी नाम से पुकारना शुरू किया और फिर हुजूर महाराज की प्रार्थना से राधास्वामी नाम और राधास्वामी धाम का उपदेश व अभ्यास जारी हुआ और राधास्वामी नाम की पुकार व सुमिरन व भजन जबान व मन व सुरत से शुरू होगई।

Translation :—

“Soamiji Maharaj did not give out the Name RADHASOAMI in the beginning. He used to give out the secrets of regions only upto Sat Nam Anami and confined the initiation to that region. This was the practice of the previous Sants. When Huzur Maharaj perceived the reverberations of the sound of RADHASOAMI Nam, as coming from the highest region in the course of His (Huzur Maharaj's) practice of Surat Shabd Yoga, and on reaching there witnessed the identity of the निज रूप Nij Rup (Real Form) of Soamiji Maharaj with the Form of Radhasoami Dayal, He (Huzur Maharaj) started referring to Soamiji Maharaj as RADHASOAMI. Later on at the request of Huzur Maharaj, Soamiji Maharaj began to initiate into Radhasoami Nam and upto Radhasoami Dham. Since then the practice of uttering, repeating (Sumiran) and chanting of Radhasoami Nam with tongue, mentally and spiritually also started.”

This is explained by the fact that since Dayal Bagh people have, of late, begun to propound the theory that only Soamiji Maharaj was the Incarnation of the Supreme Being Radhasoami Dayal and the succeeding Sant Sat Gurus were ordinary souls,

they scrupulously suppress or deny such facts and truths which unmistakably show that a Gurumukh is not an ordinary soul but is also an Incarnation of the Supreme Father.

This paragraph No. 42 of the Hindi book "Jeewan Charitra Hazur Maharaj" also contains Bachans Nos. 13 and 14 of the "Last Discourse of Soamiji Maharaj. The writers of "Souvenir" have produced Bachan No. 13 in chapter 1 but have, for reasons of their own, omitted to produce No. 14 in chapter 1 as well as 2.

Description of the first memorable meeting between
Soamiji Maharaj and Huzur Maharaj

at page 402 of the Hindi book
जीवन चरित्र बाबूजी महाराज पहला भाग
Jeewan Charitra Babuji Maharaj
Part 1, published in 1948

in paragraph 31, chapter 2,
Souvenir

..... Huzur Maharaj, after an
agitating and poignant search for the
Supreme Being, continuously eating
into His vitals for over a decade,
came into the presence of Soamiji
Maharaj through Chachaji Saheb.

.....

The first audience lasted nearly five
hours and when Huzur Maharaj came
out of the room in which He was
closeted with Soamiji Maharaj, He
broke forth in tones of profound grati-
tude, "I have found what I was
seeking for."

Huzur Maharaj asked questions
on various religious topics,.....
.....and got satisfactory
replies and all His doubts were fully
removed. Huzur Maharaj returned
home completely satisfied. He in-
formed His friends that He had
found one for whom He was searching
and advised them also to meet
Soamiji Maharaj.

Mark the omission of the words "for nearly five hours" (vide paragraph No. 55 of "Jeewan Charitra Soamiji Maharaj by Chachaji Saheb), and also the difference between the two descriptions.

In "Souvenir", chapter 1, on Soamiji Maharaj, one nowhere finds the mention of शिबोजी Shibboji, कन्हैया भाई Kanaihyá Bhaí and बिश्नोजी Bishnoji, the very important and devoted disciples of Soamiji Maharaj. Radhaji Maharaj's name "Narain Devi"

given in the Souvenir has been mis-spelt. The correct spelling is "Narain Dei" नारायण देई. Takht Bai Punjabin has been called a Sindhi Lady. Punjab and Sindh are not the same. The incident of the नीम Neem (margosa) tree refers to पन्नी गली Panni Gali house, but in the Souvenir, it is referred to Soami Bagh. In the description of the incident of 1877 drought and famine, Bishnoji's name has been omitted, and instead 'a lady devotee' put in. Similarly in giving Bachan 3 of the "Last Discourse of Soamiji Maharaj", the following sentence has been altogether omitted, although it is produced in the "Prem Pracharak." हमने तो डेरे रात को ही पहुँचा दिये थे और सुरत सत्त पुरुष की गोद में पहुँचा दो ।

Translation :— I have already moved the encampment of my spirit into the lap of Sat Purush, last night.

Lastly the following is given from page 62 of the Souvenir.

83. It is believed by some people that disembodied spirits can assume a subtle form resembling their former human form as and when they desire. If this theory be accepted, there can be no reason to doubt that Saints or the spirits of the Spiritual Region, by virtue of their supernatural powers, may, at will, appear in the human form of the previous Sant Sat Guru in order to give mental relief to devotees.

Disembodied spirits do exist and manifest themselves as guardian spirits, ghosts, goblins, etc. It is true that at the time of their appearance on the physical plane, they perform the three functions of sight, hearing and expression.

Similarly in the converse case of disembodied spirits, whose existence is believed to be beyond question now, the subtle body is kinetic one and the grosser form is manifested at times. (lines 13-17, page 189, article No. 105, Discourses on Radhasoami Faith by Maharaj Sahab)

But the assumption of human form by the disembodied spirits, and appearance in human form of the previous Sant Sat Guru or the Sant Sat Guru of the time, in dream or Abhyas or otherwise, to their devotees, are absolutely two different and distinct phenomena.

"Of course disembodied spirits, who have been liberated from the coarse physical bondage by death, but whose worldly desires and mundane affinities are as strong as they were during life, often hold communion from the astral plane (which is associated with the earth and is situated in

the ethereal plane) with friends and kindred to whom they are attached or dabble otherwise in worldly matters, be this good or bad." (lines 12-22, page 96, article 55, *ibid*)

"The apparitions of disembodied spirits on this earth are always due to worldly desires and worldly ties; and in accordance with the nature of these desires and ties, the actions of the apparitions are marked by benevolence or malevolence as the case may be." (bottom of page 189, article 105, *ibid*)

"The Sants and other adepts withdraw their spirituality at the time of death, from the various planes with which it was associated in consequence of their advent on this earth, and regain the original place which they occupied. Departure from this earth in their case is not like that of ordinary humanity. It is all along known to them, and it takes place when the purpose, for which their advent has been ordained, has been served. Their spirituality, while they are on this plane, is so great that whatever object comes in contact with them is spiritualised to some extent, and contact with or the use of such object is beneficial; but the kinetic energy of the spiritual force of the sphere from which they had sprung up ceases with their departure. And as the law is, that the spirituality assigned to the various planes in creation does not act on a lower plane save by percolation, which allows passage to a fractional part alone of the spirituality, the Sants or adepts, after departure do not, in contravention of this rule, extend the same spiritual assistance as they afforded during their life." (article 55, *ibid*)

With hearty Radhasoami,

Yours affectionately,
S. D. Maheshwari.

(525)

R. S.

Soami Bagh, Agra
Sept. 29, 1961

My dear sister W. E.,

Yours of September 17 to hand. The female devotees of the Radhasoami Faith need not be disturbed and perturbed on learning that the Surat or spirit residing in a female form cannot progress beyond Sunn or Daswán Dwár, nor should the male devotees ever think that they would cross into Sat Lok just after the termination of their present life. Complete Salvation will

be conferred on the devotees (both males and females) in the maximum of four lives. Assumption of male or female form depends upon a number of factors which are known to the Sant Sat Guru alone. Generally, a female devotee is more capable than a male devotee of performing Bhakti (devotion) with greater emotion, fervour, ardour, zeal and enthusiasm. (vide answer-No. 3 of letter No. 512, and answer No. 2 of letter No. 518).

With hearty Radhasoami,

Yours affectionately,
S. D. Maheshwari.

(526)

Radhasoami Sahai

Sept. 19th, 1961.

Dear Kind and Gentle Brother Satsangi Mr. Maheshwari,

Your wonderful letter (No. 518) has been received with the answers to all of my questions for which I thank you so much.

Our Bhandara was most beautiful last month. There were twenty of us gathered together and all was peaceful and congenial. Mr. McQuinn talked to us for a couple of hours, did some reading from the books and other things. Then we had luncheon which was very tasty, there being much food and everyone enjoying it to the utmost. After luncheon we again went to Meditation room and we had a question and answer period. You know we here in America have inquiring minds and sometimes poor Mr. McQuinn is really the receiver of some severe questioning. However, our Beloved Master Babuji Maharaj Radhasoami Dayal looks after everything and all goes well. Some of the people stayed until nine in the evening although the day began at eleven A. M. In fact two of the ladies stayed over night with us here. I hope that the coming Bhandara will be as beautiful as all the preceding ones and I am ever so grateful to our Beloved Master Babuji Maharaj Radhasoami Dayal and to Mr. McQuinn also for letting me have the Bhandaras here at the house. I feel very fortunate and honoured. Hope, it will ever continue, in His Blessed Grace.

I also received the container of Laddus which you so kindly sent to me and I shared it with the two Satsangis that come here regularly every week for Satsang, so now they have a portion of Blessed Parshadi at home to partake of whenever they wish. I want to thank you ever so much, dear Mr. Maheshwari, for your kind thought of me in sending this Parshadi. Our Master's most gracious blessings upon you.

I hope that I am not imposing on you by asking you for the answers to some more questions. When there is any doubt in my mind or in the minds of others I want to get the correct interpretation of things from you as I know that you know the right answers and we here are inclined to make our own interpretations to suit our convenience. I want only the true answers so that when anyone asks me anything about the Faith I will be able to answer them correctly without hesitation and have your answers to back me up. So here they are.

- 1—Can one accept a legacy ? Does it make a difference how the legacy was earned ? By that, I mean, if one does not know how the money was made, that is, the details of all the transactions, would Karma be involved, if the money was made by spurious means ? Should one refuse it on this ground ?
- 2—I read in History and Tenets that Huzur Maharaj and Babuji Maharaj both had a son, however it does not mention anywhere when they were married or their wives' names, as it does in the case of Soami Ji and His spouse Radhaji. Is this because this was considered unimportant or just not necessary for the reader to know ? There might be a question when it is learned that both of these Sant Sat Gurus were householders. Could you tell us more about this ?
- 3—When did the Name “Radhasoami” become known ? I understand that Kabir Saheb was a Param Sant and came down from Dayal Desh. Does that mean that He came from Sat Lok or did He come from Radhasoami Dham ? There is a difference of opinion there. I also understand that Soamiji Maharaj was the Incarnation of Radhasoami Dayal and therefore came down from Radhasoami Dham. Also that

Kabir Saheb was an Incarnation who came down about 700 years ago to prepare the way for the Teachings of Soamiji Maharaj. Could it not be that He came down from Sat Lok? Did Kabir Saheb know of the Name of Radhasoami even though He used only Sat Nam? I know that the Name Radhasoami was first used when Huzur Maharaj attained the supreme region under Soamiji Maharaj. Is the Name of Hindi origin? From reading the books, I gather that the Name Radhasoami was the name made pronounceable in Hindi language from the sound or Shabd that emanated from Dayal Desh, which is the Dhwanyátmak Nám. The pronounceable name became the Varnátmak Nám. Since Soamiji Maharaj was the only Incarnation of Radhasoami Dayal, He could know of the Sound and make it pronounceable. Is this correct or have I slipped up somewhere? Some Satsangis claim that Kabir Saheb also came down from Radhasoami Dham as He was a Param Sant. This is confusing as the books tell us that only Soamiji Maharaj was the Absolute Incarnation of Radhasoami and therefore was the only one who came down from Radhasoami Dham and the only one who could know of the Name or Shabd of that region. Hope my explanation is not all confused and that you can decipher my meaning.

- 4—Speaking of the kinetic form of the Sant Sat Guru, in this case of Babuji Maharaj, does His Kinetic Form reside in Trikuti until manifestation of another Sant Sat Guru on earth, or does this Kinetic Form reside in Sat Lok in abeyance of the manifestation of a Sant Sat Guru? When this was asked of me I said that I thought the Kinetic Form resided in Trikuti during the interregnum. However, since I was not sure I said that I would ask you for the correct explanation.
- 5—Was Soamiji Maharaj a Muslim or was He a Sikh, since His last given name was “Singh” which is the name all the Sikhs use? Or was He a Hindu? This was brought to attention because He wore a hat similar to that which was worn by the Muslims. Other dissenter-masters always wore turbans. What is the difference here?

- 6—Since the passing away of Lala Sundar Lal Ji, I understand that Dr. Umrao Raja Lal Ji is now giving initiations. Someone pointed out that permission for initiations must be given by a Sant Sat Guru or one appointed by Him. This poses a question. Was Lala Sundar Lal Ji the Gurumukh of Babuji Maharaj and thus transferred permission to Dr. Umrao Raja Lal Ji to give initiations? If he was not the Gurumukh how then is permission granted in the absence of a Sant Sat Guru?
- 7—Who is or was the Gurumukh of Babuji Maharaj? I understand that all Sant Sat Gurus have a Gurumukh in whom They later manifest. Could it be that Babuji Maharaj did not have a Gurumukh at the time? Please explain. I feel very impertinent to ask this last question but it was asked of me by a Satsangi and I could not give him a suitable answer. In fact question No. 6 was also asked by the same Satsangi.
- 8—In a lighter vein and not a question on the Radhasoami Faith but a question that perhaps you will be kind enough to answer for me. It is about the red mark that one wears on the forehead in India. How and with what is it applied? Would it be permissible to wear it here? I and some of the other ladies were discussing this possibility. Also is it possible to get instructions from someone in India on how to wrap a Sari? That is, the one made of one continuous piece of cloth and draped on the person. How much material would be required for this? Some of us would like to adopt the Indian custom at the Bhandaras of wearing the red mark on the forehead and the Sari.

This has been a very long letter and I hope that I have not bored you or ruined your precious eyes by such a lengthy Mms. You have always been so kind in answering all my many questions and I am deeply indebted to you.

May our Beloved Master Babuji Maharaj Radhasoami Dayal bestow upon you every day His most choicest Blessings and Guidance. What a blessed son you have been to our Beloved

Master and what great joy you will reap in His Precious Arms someday. Many thanks for everything dear and gentle brother.
Radhasoami Radhasoami Radhasoami

Affectionately,
Y. G.

(527)

R. S.

Soami Bagh, Agra.
September 29, 1961

My dear sister,

In replying to your letter of the 19th September, it is relevant to quote the following from page 304 of the book "Correspondence with certain Americans Vol. I".

I have already told you and others in the past and would again repeat that if you can devote one hour to reading and studying the holy books, you should allot half an hour to Sumiran, quarter of an hour to Dhyan and not more than ten minutes to Bhajan or the practice of listening to the internal sounds. This is to begin with. Later on, you may make any alteration in this schedule of timings, if so desired.

Answers to most of the questions which generally arise in our mind, are already in the holy books. But the difficulty is that we do not apply ourselves to concentrated reading, studying and cogitating upon them. That is why daily perusal of holy books and regular performance of Sumiran are imperative for every devotee of the Radhasoami Faith. However, I do not mean to discourage any Satsangi from putting questions to me. I am always ready to answer them. They may unhesitatingly refer their doubts, problems and difficulties to me.

Answer to your question No. 1.

No hard and fast rule can be prescribed in this regard. It depends upon individual circumstances, bent of mind, relationship between the legator and the legatee, and such other factors. Definition of 'good and bad acts' given in our holy books is our

guide in this matter. Please read No. 29 on page 100 of Correspondence Vol. I particularly the following :—

He should earn his living by his own exertions. But those who have renounced the world and do not earn their living, may accept food and clothing, if offered out of love. They should, however, perform twice as much service and devotion, as an ordinary house holder does.

“If a gift is made to an undeserving person, the donor would rather be adversely affected in as much as that gift may be put to some improper use. So care should be taken in making gifts and charity.” (Paragraph No. 875, Babuji Maharaj’s Discourses). Similarly, if the money of a legacy has been acquired by dishonest means, the legatee will have to bear the brunt of the legator’s Karams. Before accepting a legacy, the legatee must make sure how the money has been acquired. If the money has been earned by honest means and one gives or bequeaths the same out of love and affection, then blessed are both the giver and the receiver.

Answer to your question No. 2

Huzur Maharaj had a daughter from His first wife who died some time after her birth. The daughter also died after her marriage. Huzur Maharaj’s second marriage was solemnised in 1852. He had three sons and two daughters from His second wife. The eldest and the youngest sons died at the age of one and eight years respectively. His second son was known as लाला जी साहब Lala Ji Saheb. Huzur Maharaj’s second wife died in 1885.

Maharaj Saheb’s and Babuji Maharaj’s consorts were known as नैयांजी साहबा Naiyánjí Sáheba and मैयांजी साहबा Maiyánjí Sáheba respectively. Their Parmáarthí names were शब्द प्यारी Shabd Pyári and सुरत प्यारी Surat Pyári as given by Huzur Maharaj.

Rádhájí Maháráj was a निज अंश Nij Ansh (vide first paragraph on page 14 of H. & T.) The consorts of other Sant Sat Gurus were not Nij Anshas. Wife of every Sant cannot have the status of Radhaji Maharaj.

The position of Radhaji Maharaj was unique and exclusive. When the Supreme Name RADHASOAMI was disclosed, in

course of time, by Soamiji Maharaj, those amongst His disciples in whom the awakening of spirit had sufficiently asserted itself, at once recognised the sublimity of the Name and gave the appellation of "Soamiji" to Soamiji Maharaj and "Radhaji" to Radhaji Maharaj, thus recognising the high and exalted position of Radhaji Maharaj. This incident alone places the case of Radhaji Maharaj beyond the pale of comparison and parallelism. (Babuji Maharaj's note, pp. 260-261 of Jeewan Charitra Babuji Maharaj, Part I)

Answer to your question No. 3

Kabir Saheb came from Radhasoami Dham (article No. 52, Discourses on Radhasoami Faith by Maharaj Saheb). He only alluded to RADHASOAMI Name at one place in His बानी Bānī or composition. (last lines of article No. 64 ibid). He did not reveal or initiate disciples into this Name. His mission was only to prepare ground for the revelation of *Radhasoami Nām* and propagation of *Radhasoami Mat* by Soamiji Maharaj. Hence, He could not be called "Incarnation of Radhasoami", although He came from Radhasoami Dham and was Radhasoami's पुत्र *Putra* or Son. RADHASOAMI Name was openly given out by Soamiji Maharaj and by His true successors. Hence Soamiji Maharaj and all true successor-Sant Sat Gurus were Incarnations of Radhasoami Dayal.

RADHASOAMI is the absolute and Dhwanyátmak Name of the Supreme Father. It is not like this that in Hindi (or Sanskrit) the Name of the Supreme Father is RADHASOAMI, and in other languages, it may be pronounced otherwise. There is only one absolute, hence there will be only one Name of the Absolute Supreme Father.

The Holy Name RADHASOAMI has been explained in the Discourses on Radhasoami Faith by Maharaj Saheb and in article No. 7 in Phelps' Notes from the point of view of spiritual philology. "So am I" has been explained in Correspondence Vol. I at page 108. "Radha", when written in the Persian script, conveys the meaning, "one who opens the path"; and it is exactly so. "Radha" is the current or the path along

which the Surat rides upwards and reaches "Soami", the Reservoir.

Answer to your question No. 4

The Shabd Form of Babuji Maharaj is in Brahmand and Dayal Desh, i. e., in Sahas-dal-kanwal, Trikuti, Sunn and higher up. The devotees of the Radhasoami Faith, the practitioners of the Surat Shabd Yoga, can meet Him at any of the higher regions referred to above, during the course of performance of Abhyás. At any rate, every Satsangi will have the Darshan of the Sant Sat Guru at the time of his death and thereafter. There is not the least doubt. If this is not achieved, then there is no use adopting Radhasoami Faith. Let a doubtful mind seek another faith or religion, if he can find one better and more expeditious than Radhasoami Faith as represented by Soami Bagh, Agra.

Answer to your question No. 5.

It is not the Sikhs but all belonging to the martial reces, such as Rajputs, etc., and others also, have their names ending with Singh. Soamiji Maharaj was born in a Hindu family, खत्री Khatri by caste. His name ends with Singh. Babuji Maharaj was also a Khatri by caste. His name was माधव प्रसाद सिंह Madhav Prasad Singh. But he spelt Singh as "Sinha" which is the correct way of writing according to the Sanskrit language. But Sinha, when written in English, does not pronounce as Singh. It is pronounced as सिन्हा Sinhá. You are right when you say that dissenters-masters always wore turbans. None of the Sant Sat Gurus (Soamiji Maharaj, Huzur Maharaj, Maharaj Saheb and Babuji Maharj) wore turbans.

Answer to your question No. 6.

No, Lala Sundar Lal Ji was not the Gurumukh of Babuji Maharaj nor is Dr. Umrao Raja Lal. The former was authorized by Babuji Maharaj to initiate new comers. While the latter was authorized by the Council, after Babuji Maharaj's departure, to sanction initiation. For further elucidation, see my reply No. 523 dated 25. 9. 1961 sent to Herbert.

Answer to your question No. 7.

Babuji Maharaj did have a Gurumukh. But He did not give out publicly. Even if He is known to some, their tongue is tied. They cannot disclose His identity. The fact will be known only when it is the Mauj of the Sant Sat Guru to manifest Himself. The moment His identity is known, interregnum will be over. The Supreme Father, Radhasoami Dayal, has ordained this long interregnum with some definite purpose. Till it is fulfilled, interregnum will continue.

Answer to your question No. 8.

No, it is not at all necessary to wear a साड़ी Sári and put a red mark on the forehead on the occasion of Bhandárás. These outward observances have no significance in Radhasoami Faith. Sári is usually 5 yards long and $1\frac{1}{2}$ yard wide. Foreigners can use it if they are taught by an Indian lady. Mrs. Lula Collias of Pontiac (Michigan) has learnt how to wrap a Sári from an Indian. She appears in Sari in the group photograph of Michigan Satsangis, sent to me some time back. Red mark is put on the forehead by women whose husbands are alive. Widows don't have it. Red powder or paste is commonly sold in the market here.

With hearty Radhasoami,

Yours affectionately
S. D. Maheshwari.

(528)

RADHASOAMI DAYAL KI DAYA RADHASOAMI SAHAI

.....Mass.,

September 27, 1961

My dear brother,

I had a registered letter from Kirpal Singh written on August 25th, and it reached me on the 30th. It was very loving and he wanted me to comment on remedies for the conditions in satsangs etc. As you can see by the one (No. 1, Appendinx B) that John received from him, he did blame me for so much and he

was so wrong in what he said, as he had not been given right information, but there was no use my quibbling about it. I did tell him, I knew all about Dayal Bagh affair, as he mentioned it in the letter to me, feeling, I suppose, that I knew nothing of it here. I also told him there was more than one who could translate the teachings of Soami Ji correctly, into English, and I was satisfied that I have the Truth. I told him that I would seek the Truth wherever I could find it, so there is no point in me mixing up with all sorts of groups, etc., that I was content to do my spiritual practices, read my books, and take care of my duties in the world.

× × × ×

..... is a person that cannot get along with anyone..... is in hot water all the time...cannot keep friends, because..... dictates to them how they shall live, etc.....is one who used to sleep through the Satsangs and could not read the books.

With heartiest Radhasoami to you and blessed family,

Affectionately,
W. S.

(529)

R. S.

Soami Bagh, Agra,
30-10-1961.

My dear sister,

I am in receipt of your letter of September 27.....

Such persons are nuisance in the Satsang, but we have to tolerate them. They pose as if they know more than all the rest.

But it behoves not to show spite to anybody nor should they wish that either everyone should behave like themselves or go away; because if he goes away it would be detrimental to him and in no way advantageous to the Satsangis. But if he stays on in Satsang, he will, by degrees, come to understand the discourses some day and then will also begin to behave like others. (Bachan 198, Sar Bachan Prose).

With hearty Radhasoami,

Yours affectionately,
S. D. Maheshwari.

(530)

Soami Bagh, Agra.
October 4, 1961.

My dear brother John de Verrier,

The heading of the third chapter of the book "Souvenir" is "Param Purush Puran Dhani Maharaj Saheb". This chapter consists of 81 paragraphs.

Like जीवन चरित्र स्वामीजी महाराज "Jeevan Charitra Soamiji Maharaj" and जीवन चरित्र हुजूर महाराज "Jeewan Charitra Huzur Maharaj", there is no such book as "Jeewan Charitra Maharaj Saheb" in English or Hindi.

A short biographical sketch of Maharaj Saheb was dictated by Babuji Maharaj in 1941 and was prefixed to the book "Discourses on Radhasoami Faith" as "Introductory Note."

The three volumes, in Hindi, of जीवन चरित्र बाबूजी महाराज "Jeewan Charitra Babuji Maharaj" were written by me, and published in 1948-1949 by the Radhasoami Trust, Soami Bagh, Agra, which contain an exhaustive account of Maharaj Saheb's life.

Then again, in the year 1954, I wrote and published the book, "Radhasoami Faith : History & Tenets" which contains a detailed description of Maharaj Saheb's life.

The same material as given in our books appears in the new book (Souvenir), of course, with variations, distortions, etc. But I will not tire you by giving the result of dissecting all of the 81 paragraphs of chapter 3 of the Souvenir. Only a few instances would suffice.

(ONE)

Paragraph No. 35, Page 78, Souvenir	Page 72, Jeewan Charitra Babuji Maharaj, Part I, published in 1948
The editor of the "Indian Mirror" came to the Satsang with the intention of putting a number of questions to Maharaj Saheb. Maharaj Saheb, however, without giving him an	एक दफा इलाहाबाद सतसंग में कल-कत्ते के नामी गिरामी अंग्रेजी के प्रोफेसर श्रीयुत एन० एन० घोष Sriyut N. N. Ghosh of Calcutta, an eminent Profes- sor of English बहुत से प्रश्न लिख कर

opportunity to ask questions started a discourse. When the Satsang came to a close, Maharaj Saheb asked him if he had any question to ask. He felt abashed and apologised for his doubts because all his questions had already been dealt with in the discourse delivered by Maharaj Saheb. Maharaj Saheb then advised him that it was essential to spend some time in Satsang in order to enable one to comprehend the Radhasoami Faith thoroughly. The editor stayed in the Satsang for some days and, during the period of his stay, Maharaj Saheb delivered His discourses in English for his benefit.

लाए थे। महाराज साहब ने उनको प्रश्न करने का मौका ही नहीं दिया और बचन फ़रमाना शुरू कर दिया। सतसंग ख़तम होने पर महाराज साहब ने उनसे जो प्रश्न लिख कर लाये थे, मांगे। उन्होंने लज्जित होकर कहा, मुझे कुछ नहीं पूछना है, महाराज क्षमा करें। महाराज साहब ने फ़रमाया कि राधास्वामी मत भलीभाँति समझने के लिए कुछ दिन सतसंग व अभ्यास करने की ज़रूरत है। घोष साहब कुछ दिन सतसंग में रहे और उनके वास्ते दया से अंग्रेज़ी में बचन फ़रमाए गए।

Substitute the words "The Editor of the Indian Mirror" in place of "Sriyut N. N. Ghosh of Calcutta, an eminent Professor of English" in the Hindi version, translate it into English and you will get what is quoted in English on the left side.

(TWO)

Page 62 "Jeewan Charitra Babuji Maharaj, Part I, published in 1948

महाराज साहब की अर्द्धाङ्गिनी नैयांजी साहबा ने भी हुज़ूर महाराज का सतसंग बहुत उमंग और जोश से किया। परमार्थी खर्च इतना ज्यादा था कि महाराज साहब पर हमेशा कर्ज़ रहता था।

रवायत है कि हुज़ूर महाराज की आरती होरही थी। हार बेचने वाली लाडो Lado मालिन के पास सिर्फ़ एक हार रह गया था और खरीदार थे बहुत। लाडो मालिन ने नैयांजी से कहा, "बहूजी ! इस हार का क्या दोगी ?" उत्तर दिया, "जो तू चाहे"। आरती समाप्त होने पर जब दाम देने को आई तो उसने सोने का

Paragraph No. 23, page 72, Souvenir

Naiyanji, the revered consort of Maharaj Saheb, was very much devoted to Huzur Maharaj and joined in all Satsang activities enthusiastically. She spent money liberally in the Satsang and it is said that she was always short of money.

It is related that once at the time of Arti, she rushed to get a garland from a girl who sold them. The girl had only one garland left. She handed it to Naiyanji and asked what price she would pay for it. Naiyanji said that she would pay whatever the girl would demand. The girl demanded her golden bangle and Naiyanji passed

कड़ा मांगा । नैयांजी ने उतार कर दे दिया ।

जब हुजूर महाराज को खबर हुई तो लाड़ो (Lado) को डाँटा । लाड़ो सोने का कड़ा वापस देने गई और कहा कि मैंने तो मज़ाक किया था । नैयांजी ने कहा, “जो हार हुजूर पर चढ़ जावे, उससे बहुमूल्य कड़ा नहीं हो सकता” । हज़ार ज़िद करने पर भी कड़ा वापिस नहीं लिया ।

on her bangle to the girl, and ran with the garland to the Satsang.

Subsequently, when the matter came to the notice of Huzur Maharaj, the girl was called and admonished. She replied that she had made the demand just as a piece of fun and offered to return the bangle, but all that Naiyanji said was that the bangle was an inadequate and poor price for the garland which had been accepted by Huzur Maharaj.

The name of the girl who used to sell garlands was लाड़ो “Ládo”. She was a historical figure. The southern part of Soami Bagh is ordinarily called by the name of लाड़ो बाग़ “Ládo Bágh”. There are 12 Árti Shabds or hymns of Arti (1 in Sar Bachan Poetry, 7 in Prem Bani Part I, and 2 each in Prem Bani Parts II and III) which are known as Lado’s Arti Shabds (hymns of Artis composed for Lado). Again there is yet another hymn of Arti composed for her by Huzur Maharaj, which has not been included in any of the four volumes of Prem Banis. That hymn is given at page 238, Jeewan Charitra Babuji Maharaj, Part 2. She appears in a group photograph, captioned “Huzur Maharaj and Satsangis”, facing page 216 of the Hindi book “Jeewan Charitra Babuji Maharaj, Part 2”.

(THREE)

Page 180 Jeewan Charitra Babuji Maharaj, Part 2, published in 1949.

Paragraph No 52, page 85, Souvenir

सिंध से वापिस तशरीफ़ लाते हुए, महाराज साहब ने प्रेम बिलास के आंगन में एक यादगार सतसंग किया था । उसमें तीन तख़्त बराबर बराबर बिछे थे । बीच वाले तख़्त पर महाराज साहब विराजमान हुए और एक ओर चाचाजी साहब और दूसरी ओर लालाजी साहब बैठे । उस वक़्त सतसंगियों को बैठाने का भी खास इन्तज़ाम किया गया था । वह यह कि

Similarly, when in December 1905, Maharaj Saheb had come to Agra for the Bhandara of Huzur Maharaj, seats were arranged on a dais in the courtyard of Prem Bilas for Chachaji Saheb, Lala Ji Saheb and Maharaj Saheb. The seat of Maharaj Saheb was in the middle, while Chachaji Saheb and Lala Ji Saheb took their seats on either side. Maharaj Saheb

पुराने और परमार्थ में ऊंचा दरजा रखने वालों को दरजा एक के पास दिए गए। उनके बाद दरजा दो और बिल्कुल नये सतसंगियों को दर्जा तीन के पास दिये गए थे और इसी लिहाज से सबको बैठाया गया था यानी दरजा एक वाले सबके आगे, उनके पीछे दरजा दो वाले और सबके पीछे दरजा तीन वाले। लाला सुचेत सिंह ने कहा कि लालाजी को चाचाजी साहब के बराबर तख्त पर क्यों बैठाया गया। इस पर महाराज साहब बड़े खफा हुए और बहुत जोर से डांटा। चाचाजी साहब कहते रहे, “माफ़ करिए, माफ़ करिये, आपका बच्चा है।”

requested Chachaji Saheb to deliver a discourse for the benefit of Satsangis. Chachaji Saheb expressed his inability and said that Maharaj Saheb Himself should deliver the discourse as He was the Sant Sat Guru. Maharaj Saheb immediately retorted, “Look here, Chachaji Saheb. If I am the Sant Sat Guru, none of you people present here has any occasion to open his mouth or to say anything.” Satsang then commenced. After some time, Suchet Singh, son of Chachaji Saheb, got up and objected to Lala Ji Saheb being provided a seat on the dais along with Chachaji Saheb. Maharaj Saheb took strong exception to this, upon which Chachaji Saheb asked for pardon saying that Suchet Singh be forgiven as he was an inexperienced young man.

My uncle, Sri Bhagwán Dás Jí, is the only person alive who says he is an eye-witness to this memorable Satsang, as also to the function of foundation-laying ceremony of the Holy Samadh of Soamiji Maharaj, performed by Maharaj Saheb, in 1904. My uncle also vividly recollects how the whole route was lined, on both sides, by Satsangis, when Maharaj Saheb used to walk from Pipal Mandi to Panni Gali, whenever He visited and put up at Pipal Mandi on the occasion of the annual Bhandara of Huzur Maharaj.

(FOUR)

pp. 62-64 Jeewan Charitra
Babuji Maharaj, Part 1,
published in 1948

Paragraphs Nos. 24 & 25,
page 73, Souvenir

महाराज साहब के सतसंग में आने से काशी के पंडित और तमाम सरयूपारी ब्राह्मण उनसे नाराज होगए। बात भी सही थी। महाराज साहब हुजूर महाराज का प्रशान्त लेते थे और हुक्क का पानी पीते

24. All Saryupari Pandits of Benares were extremely annoyed at Maharaj Saheb's joining the Radhasoami Faith, because He had become the disciple of a Kayastha. Maharaj Saheb wanted to marry His daughters, but the Pandits

थे। कभी २ हुक्का भी पीते थे क्योंकि हुजूर महाराज ने फ़रमाया था कि हुक्का पीने की आदत डालो। कहां काशी के ब्राह्मण और कहां यह बातें। उन्होंने महाराज साहब की लड़कियां लेने से इनकार कर दिया। लड़कियाँ बड़ी बड़ी होगईं। हुजूर महाराज के दरियाफ़्त करने पर महाराज साहब ने अर्ज किया कि बिरादरी वाले कहते हैं कि यह तो कायस्थ का चेला होगया। जाति और धर्मच्युत है।

हुजूर महाराज ने फ़रमाया, अगर ऐसी बात है तो तुम सतसंगियों में शादी कर दो, चाहे किसी जाति का हो। एक खत्री साहब अपने भाई से शादी करने को फ़ौरन राजी होगए। हुजूर महाराज ने फ़रमाया, यदि अमुक समय के अंदर कोई अच्छी हैसियत का ब्राह्मण शादी करने को तैयार न हो तो फिर खत्रियों में शादी कर दी जावेगी।

सारे आगरा शहर में शोर मच गया। ब्राह्मण बड़े घबराए। बेलनगंज के एक कुलीन, महाराज साहब की बिरादरी वाले, तिवाड़ी जी, सतसंग में आए और हुजूर महाराज से अर्ज किया कि अपना हुक्म वापस ले लें, नहीं तो हिन्दू जाति और धर्म का बड़ा अनर्थ हो जायेगा। हुजूर ने फ़रमाया, अगर नियत समय के अन्दर ब्राह्मणों में शादी न तय हुई तो फिर खत्री से की जायगी। यह अटल है। जब कोई डौल न बैठा तो उक्त पंडितजी ने ही अपने लड़के से शादी मंजूर कर ली। उसके बाद बाक़ी चार लड़कियों की शादियां ब-आसानी होगईं।

refused to enter into negotiations with Him in this connection. When Huzur Maharaj was informed about this He declared that in the circumstances referred to, Maharaj Saheb should be willing to marry His daughters in Satsangi families, whatever be the caste. A Khatri Satsangi offered also to marry his younger brother to one daughter of Maharaj Saheb. Huzur Maharaj however decided to wait for some time and said that if a suitable Brahmin match would not be available within a fixed time, marriage with the Khatri youngman might be solemnised.

25. This news upset the Brahmins of Agra and as a result, a Brahmin of Agra came to the Satsang of Huzur Maharaj and requested Him to withdraw His orders and promised that he would marry his own son with Maharaj Saheb's daughter. Thereafter, the remaining four daughters of Maharaj Saheb also were married in Brahmin families without any difficulty.

(FIVE)

Paragraphs Nos. 27 & 28,
page 74, Souvenir

27. Maharaj Saheb used to sit just in front of Huzur Maharaj at the time of Satsang. This caused jealousy and heart burning among old Satsangis of the time of Soamiji Maharaj. Sometimes they even gave expression to their objection. Huzur Maharaj got an inkling of this and ordered that Maharaj Saheb should sit behind all others. Maharaj Saheb accordingly began to sit in the last row. Huzur Maharaj then altogether stopped delivering discourses and did not even engage in conversation from that day onwards. People waited for several days and then at last, the older people realized their mistake and prayed to Huzur Maharaj that discourses may mercifully be delivered. All that Huzur Maharaj remarked was, "For whom should I deliver discourses and whom should I address them?" They then felt ashamed and prayed that Maharaj Saheb should sit in front and they themselves moved backward.

28. Maharaj Saheb, when at Agra, generally lived on Prashad only, whether what He got was sufficient in quantity or insufficient. One day, Huzur Maharaj gave to Maharaj Saheb only one morsel and then turned His attention elsewhere. Maharaj Saheb was feeling awfully hungry that day and wished to have more, but in vain. After the Satsang, Maharaj Saheb retired to His room, and after a short time was surprised to find that all appetite had gone.

pp. 52 - 53 Jeewan Charitra
Babuji Maharaj, Part 1,
published in 1948

इतना होने पर भी कुछ लोग ऐसे थे जिनको आँख न थी। एक दिन उन लोगों ने हुजूर से शिकायत की कि क्या वजह है जो ये कल के छोकरे सबके आगे बैठें और पुराने पुराने स्वामीजी महाराज के सतसंगी और साधू पीछे बैठें? हुजूर महाराज ने फ़रमाया, "बिल्कुल ठीक है, इनको पीछे बैठना चाहिए।" ऐसा ही हुआ। मगर उस दिन से हुजूर ने बचन फ़रमाना बंद कर दिया। एक दिन, दो दिन, तीन दिन, चार दिन, इंतज़ार करते करते जब कई दिन हो गए तो लोगों ने हुजूर महाराज से बचन फ़रमाने के लिए दरख्वास्त की। हुजूर ने फ़रमाया, "किसके वास्ते कहूँ?" तब लोगों की समझ में आया, अपनी ग़लती तसलीम की और अर्ज़ किया कि इन लोगों को हुजूर अपने करीब बैठायें, हम लोग पीछे बैठेंगे।

जो ग्रास और प्रसाद हुजूर महाराज देते थे, उसी को खाकर महाराज साहब और बाबूजी महाराज रह जाते थे। इसके सिवा और कुछ नहीं खाते थे, चाहे कम मिले या ज्यादा।

एक रोज़ ऐसा हुआ कि हुजूर ने सिर्फ़ एक ग्रास देकर तबज्जह हटा ली। महाराज साहब और बाबूजी महाराज इन्तज़ार करते रह गए। बहुत चाहा कि हुजूर ग्रास और दें, मगर मौज ऐसी ही थी, कुछ मिला नहीं। भूख से बेचैन जब अपने मुक़ाम पर आकर पड़ रहे तो

On another occasion, He was given more and more and He felt that His stomach might burst. He could have easily declined to take more, but He did not do so. Maharaj Saheb disliked curd extremely. Ordinarily, if He took even one spoonful of curd, He would feel nausea. One day, Huzur Maharaj completely covered a morsal with curd, but Maharaj Saheb took it not only without any hesitation but with great relish.

थोड़ी देर बाद ऐसा मालूम हुआ कि पेट भरा हुआ है।

इसी तरह एक मर्तबा जब इन लोगों का पेट खूब भरा हुआ था, हुजूर ने ग्रास पर ग्रास देना शुरू कर दिया। जी चाहता था कि अर्ज कर दें कि अब नहीं। मगर ज़बान न खुली। हलक़ तक भर दिया। पर जब उठ कर गये तो देखा पेट खाली।

कहते हैं कि महाराज साहब दही नहीं खाते थे। दही से इस क्रूर अरुचि थी कि अगर खाने में आजाय तो फ़ौरन क़ै हो जाती थी। एक मर्तबा हुजूर महाराज ने जो ग्रास दिया तो खूब दही में लपेट कर दिया। महाराज साहब सब खा गए।

Read "Maharaj Saheb" for "Maharaj Saheb and Babuji Maharaj" in the Hindi version on the right side, translate it into English and you will get what is given in English on the left. Of course the 'curd' incident refers to Maharaj Saheb alone.

(SIX)

pp. 64-65 Jeewan Charitra
Babuji Maharaj, Part 1,
published in 1948

Paragraph No. 53, page 86,
Souvenir

महाराज साहब के बड़े साहबजादे पंडित गुरु चरन निवास मिश्र की शादी फ़तहपुर ज़िले में हुई। महाराज साहब हाथी पर बैठे और सारे सतसंगी परिक्रमा देते हुए और शब्द गाते हुए मस्तानावार बरात में चले जाते थे।

विवाह के उपरांत समधी साहब की तरफ़ से भोजन का निमंत्रण आया और कहलाया कि जो ब्राह्मण हों, वह एक पंगत में भोजन करने आवें। बराती बहुत थे। उनमें ब्रह्मण भी काफ़ी थे, पर कम। महाराज साहब ने उन ब्राह्मण देवता से जो न्योता देने आए थे, कहा कि मेरे यहां ब्राह्मण से कम कोई नहीं है। फिर क्या था ! सभी

The elder son of Maharaj Saheb Sri Gur Charan Niwas alias Ghasitu Bhaiya was married in Fatehpur district. Maharaj Saheb was seated on an elephant in the marriage procession when it proceeded to the bride's house and all the Satsangi members of the party followed in procession singing Shabds and moving and jumping about joyfully. At the bride's place, the bride's father wanted that Brahmins should sit separately for dinner. On learning this, Maharaj Saheb sent word to him intimating that none of his Satsangis was lower in caste than a Brahmin

सतसंगी मगन होकर गए । कूपर साहब ने जो पारसी थे और जिनकी लंबी दाढ़ी थी, जनेऊ पहन लिया । बड़ा लुत्फ रहा ।

Brahmin ordinarily means a member of the priestly class or the first of the four main castes of Hindus. Brahmin really means one who knows Brahm. Satsangis or devotees of the Sant Sat Guru do certainly know Brahm, nay, they know the Father or Creator of *Brahm* and *Par-Brahm*. No true Satsangi will be located below Sahas-dal-kanwal after his death. Hence it was perhaps in this sense that Maharaj Saheb observed that none of His Satsangis was lower in caste than a Brahmin.

(SEVEN)

pp. 65-67 Jeewan Charitra
Babuji Maharaj, Part 1,
published in 1948

गुल्लू भैया की शादी में बड़ी धूम धाम रही । शादी में एक गाने वाली बुलवाई गई थी जिसने नीचे लिखी गज़ल गाकर सुनाई ।

× × × ×

गाने वाली ने "माहे जबी" गाया था । महाराज साहब ने फ़रमाया, "शम्से जबी" । महाराज साहब ने खुश होकर उसको अपना दुशाला उतार कर दे दिया । उसने चरनों में माथा टेका । सतसंगियों की निगाह में वह दुशाला प्रशंसी था । इसलिये चंद साहबान ने पाँच सौ रुपये से ज़्यादा देकर दुशाला लेना चाहा । मगर गाने वाली के दिल में भी इसको क़दर थी । किसी भी दामों में वह दुशाला उसने देना मज़ूर नहीं किया । और उसने अपने मुताल्लक़ीन को हिदायत कर दी कि जब मैं मरूँ तो यह दुशाला मेरे जनाज़े पर डाला जावे । थोड़े दिनों बाद उसकी मौत हुई तो लोगों ने देखा कि जनाज़े पर वही दुशाला है ।

Paragraph No. 55, page 87
Souvenir

In accordance with the custom of those times some relations and friends called a dancing girl for the entertainment of the marriage party and she very pathetically and feelingly sang a poem, full of sentiments of love and yearning for the Supreme Lord. Maharaj Saheb was very pleased and took off His precious woollen shawl and gave it to her. She came to receive the shawl and bowed at His feet. The scene and the devotional emotion exhibited by the dancing girl were so touching that all were moved and had tears in their eyes. Satsangis offered to pay her as much as rupees five hundred for the shawl but she declined to part with it for any price. Immediately afterwards, she expressed her desire to members of her family that she should be covered with that shawl after her death and her wishes were carried out, when she died a few days later. Obviously, the Lord took her in His protection.

The occasion was the marriage of Mahāraj Saheb's second son, Sri Guru Saran Niwās alias Gullú Bhaiyá. There were two dancing girls. Having given His own shawl to the senior dancing girl, Maharaj Saheb beckoned to Babuji Maharaj who passed on His shawl to Maharaj Saheb. Maharaj Saheb then gave it to the other dancing girl,

The Ghazal (song) sung by the senior dancing girl and the connected anecdotes are given at page 66 of the Hindi book "Jeewan Charitra Babuji Maharaj, Part 1". The central theme or idea of the song was that others will see THEE there (i. e., after death), but I have seen THEE here. I have had Darshan of the ONE in whose fore-head is shining the moon. 'Moon' here refers to Sunn or Daswán Dwár. Maharaj Saheb bade the dancing girl to sing 'Sun' instead of 'Moon'; and she did so. 'Sun' refers to Sat Lok.

The Ghazal sung by the junior dancing girl is given in Jeewan Charitra Babuji Maharaj, Part 2, at pages 314-315. It seems she composed and sang the Ghazal then and there, as it vividly describes how Maharaj Saheb was presiding over the function, where and in what position and posture He was sitting, how he was distributing Prashad liberally and generously, how Satsangis and others were eagerly awaiting their turn to receive Prashad, etc., etc.

The gentleman who offered to pay her rupees five hundred for the shawl was none other than the first and celebrated Secretary of the Central Administrative Council, ताऊजी साहब Tauji Sáheb (प्रेम प्रशाद जी Prem Prashád Jí or बालेश्वर प्रशाद जी Báleshwar Prashád Jí) whose grand son, भक्त भूषण Sri Bhakt Bhúshan, is, at present, the Secretary of the Radhasoami Trust, Soami Bagh, Agra. In their first meeting, Maharaj Saheb and Babuji Maharaj had appeared as examinees before Tauji Saheb who was then the Head Master of the Benares Normal School, while Maharaj Saheb and Babuji Maharaj were students. (vide pp, 307, 314 and 315, Jeewan Charitra Babuji Maharaj, Part 2)

Tauji Saheb was initiated by Huzur Maharaj in 1896. He was soon able to make an appreciable progress in his Abhyás. He wrote a poem beginning with

यह किसकी आमद है कसरे तन में ।
 कि घंटे और शंख बज रहे हैं ॥
 निदाये रारंग उठ रही हैं ।
 अनाहदी तूर गज रहे हैं ॥

(p. 312-313, Jeewan Charitra Babuji Maharaj, Part 2) and recited it with great love, devotion and ecstasy before Huzur Maharaj. The recitation over, Huzur Maharaj embraced him and said, अन्तर में जो दया होती है, उसको बाहर नहीं प्रकट करना चाहिये वरना दया खिच जावेगी । (p. 313, Jeewan Charitra Babuji Maharaj, Part 2)

Translation :—Grace and Mercy which you receive and experience internally, should not be expressed externally ; otherwise the current of Grace and Mercy will recede.

(EIGHT)

In the earlier suit, three reliefs were claimed :—

(1) The so-called Radhasoami Trust administering the properties shown in the schedule marked A is not, in law, a legal and valid trust, nor of the kind or nature alleged by the defendadts (Dayal Bagh).

(2) The said Trust, if any, is not a trust created or existing for public purposes of a charitable or religious nature or one to which the provisions of Act XIV of 1920 apply.

(3) The defendant No. 1 (Gyan Chandra Basak) or No. 2 (Babu Anand Sarup Saheb alias Saheb Ji Maharaj) or any follower or followers of defendant No. 2 represented by defendant No. 3 (Dayal Bagh Sabha), individually or collectively, possess no interest in the alleged Trust or in the properties administered by it or in the affairs of the Satsang and its Branches attached to the Radhasoami Central Administrative Council.

This suit and the appeal were dismissed both by the trial court and the High Court. However the Privy Council set aside decrees of the two courts in India, granted reliefs (a) and (b) and ordered the Dayal Bagh Sabha to pay costs of the entire litigation.

The Dayal Bagh people claimed an interest or right in the Soami Bagh properties as beneficiaries of an alleged trust. When the Privy Council declared that no such trust, as alleged by the Dayal Bagh people, existed, the question of the Dayal Bagh people having any interest in such a trust or its properties could

not arise. There was therefore no occasion or necessity to make any declaration negating the interest of the Dayal Bagh people in the properties administered by the alleged Trust. (relief 3).

In the present suit, Dayal Bagh Sabha is a plaintiff. According to the plaintiffs, the offerings are intended for the Impersonal Supreme Being and are treated as the properties dedicated for religious and spiritual advancement of Satsangis, and Sant Sat Guru is only a manager of the said properties. It is also alleged that the plaintiffs and the adherents of the Dayal Bagh Sabha, and the followers of Sarkar Saheb and Sahebji Maharaj, are beneficially interested in the Soami Bagh properties, and the position of the defendants, qua these properties, is that of managers of a religious endowment and that the defendants are either trustees of some kind or are under obligation to the plaintiffs.

According to the defendants (Soami Bagh) the use of the properties in suit by any Satsangi has always been permissive and not as of right. It is also pleaded *inter alia* that there being no legal and valid trust as decided by the Privy Council, there is no public or religious endowment and the plaintiffs (Dayal Bagh) have no right of worship at the Samadhs. Radhasoami Faith, according to the defendants, does not recognize worship of anything except that of the Guru. There are vital differences between the conceptions of the two parties about the Sant Sat Guru, Satsang, Satsangis, Bhandaras, Bhets, Samadhs, etc.

Keeping this in mind, the following may be read.

Paragraph No. 37, pp. 79-80,
SOUVENIR

Correct version as per original
Circular preserved in the Soami
Bagh archives and as per the
admitted document as exhibited
in the last as well as the
present case.

Reports reached Maharaj Saheb
disclosing an unsatisfactory state of
affairs in certain places in the conduct
of the affairs of Satsang. As such,
a circular letter was issued both in
English and Hindi in 1902. It reads :—

“Reports from various quarters have reached us which disclose an unsatisfactory state of affairs in certain places in the conduct of Satsang. If this state of things is allowed to continue, it is apprehended that it will foster the formation of cliques, parties and sects and strike at the root of the true and real object of the Satsang, viz, devotion towards, and service of, the Supreme Father Radhasoami Dayal. With a view to prevent this, it is proposed to establish a Central Administrative Council of Radhasoami Satsang, which will regulate the conduct and manage as trustees, the property and endowments and legacies etc. of the whole Satsang including its branches.

× × × ×

Satsangins and minors upto 18 years of age are not entitled to vote.

× × × ×

The Council will then only assist Him in the management of the Satsang and properties.

which will regulate the conduct,

and manage the property, of the whole Satsang including its branches.

Satsangins and minors are not entitled to vote.

The Council will then only assist Him in the management of the Satsang.

× × × ×

(vide page 570 of the Privy Council Paper Book)

Circular in Hindi was rendered into English by the Translation Department of the Allahabad High Court (vide page 504 of the Privy Council Paper Book).

(NINE)

“Huzur Maharaj was then the Postmaster General of U. P. and had His head-quarters at Allahabad. In November 1885, Huzur Maharaj started on an inspection tour and in this connection paid a visit to Benares

also. Maharaj Sahib was informed of the impending visit of Huzur Maharaj to Benares and He immediately started for that place." (paragraph No. 10, pp. 67-68 of the Souvenir).

In this connection, the letter appearing at page 38 of Jeewan Charitra Babuji Maharaj, Part 1, is produced below :—

My dear & much respected

*Thanks for your letter
Hope to reach Benares
on the morning of 26 at
9-30 a.m. Thursday - I would
gladly put up at the
garden proposed by you
please obtain the keys &
meet me at Daffhal-
Railway station. The
Supt. L. Girdhar dal
is I think on tour*

and the Examiners
L. Brindal is back
I have therefore not
thought proper to
write to them

Yours Sincerely
H. R. R.
Myifan

C. M. Zaphur
24. 11. 85

To

B Madhoparshad
 Ma
 Bhikari Das Ka Mohulla
Benares city



My dear B. Madhoparshad,

Thanks for your letter. I hope to reach Benares on the morning of 26 at 9 30 A.M., Thursday. I would gladly put up at the garden proposed by you. Please obtain the keys and meet me at Rajghat Railway Station. The Supdt. L. Girdhari Lal is, I think, on tour and the examiner L. Brij Lal is sick. I have therefore not thought proper to write to them.

Mirzapur,
 C. Mirzapur,
 24-11-1885.

Yours sincerely,
 Salig Ram

(TEN)

Once, Maharaj Saheb wrote to Huzur Maharaj requesting that a Bengali gentleman known to Him be provided accommodation in Huzur Maharaj's residence, but Huzur Maharaj explained at length in His reply that though He could be hospitable to non-Satsangis, His place was specially reserved for those persons who were desirous of partaking the spiritual food He had provided, and as outsiders were not interested in partaking of the same, they would feel uncomfortable while there. (paragraph No. 29, page 75, Souvenir).

Now please read the following, appearing as letter No. 51 at pp. 105-106 of the book "Jeewan Charitra Babuji Maharaj Part 2", published in 1949.

R. S.

Agra 11-10-1890

My dear Premanand,

Your note of the 9th to hand. I am glad that you will be amongst us during the next Dasehará vacation and that during

the X'mas vacation you hope to get a month's privilege leave and to spend the time here.

As regards accommodating Babu Kedār Nāth Mandal at my place, I write to say that what you anticipate will be the case, i. e., there will be a crowd. Kedar Babu would therefore find it inconvenient and uncomfortable to live at my place. Perhaps if you think a little more on the subject, you will find that my place would not suit any other gentleman than those who belong to the Satsang. I have no objection to extend hospitality to the outside public, but the fact is that the public do not unfortunately care to have the life saving bread I have placed before them. Hence I am sorry to observe that my place is specially reserved for those who earnestly wish to eat the bread I have prepared for them. Under the circumstances you will find that it is not desirable to bring Babu Kedar Nath Mandal to my place.

I am very happy to hear that Madho Pershad is getting better. It is better that, as recommended by the doctor, he should take a month's leave more and not join the office till he regains his former health.

.....

With blessing to yourself, Shabd Pyari and the children,

I am,
Yours paternally,
Salig Ram

(ELEVEN)

Reports reached Maharaj Saheb disclosing an unsatisfactory state of affairs in certain places in the conduct of the affairs of Satsang. As such a circular letter was issued both in English and Hindi in 1902. (paragraph No. 37, page 79, Souvenir).

Against this, read the following appearing at pp. xviii and xix of the Introductory Note to "Discourses on Radhasoami Faith".

"There are two events relating to the regime of Maharaj Saheb which deserve special mention. During Huzur Maharaj's time, signs had begun to make themselves visible of a desire on

the part of certain sections of Satsangis to form themselves into separate groups and of the assertion by certain persons of the right of interest in properties which had by that time come into the possession of the Satsang. In order to check this disruptive tendency as also to obviate the difficulties which might arise during the periods intervening between the succession of Gurus and to maintain the undisturbed continuity of the management, Huzur Maharaj wanted to create a body to administer for all time the property of the Satsang under the guidance of the Sant Sat Guru. In fact, a rough scheme had been drawn out for the purpose. But before it could take a concrete form Huzur Maharaj departed this world. This work was taken up in earnest by Maharaj Saheb in 1902 resulting in the creation of an ever-functioning body called the Central Administrative Council and its adjunct, the Radhasoami Trust, whose head quarters are located at Soami Bagh, Agra."

(TWELVE)

The work of construction of the Samadh of Soamiji Maharaj on a magnificent scale was also taken in hand in 1904. Satsangis offered Bhets, monthly as well as in lump sums, to meet the cost of construction which was estimated to be very great. (paragraph No. 46, page 83, Souvenir).

Against this read the following appearing at p. xx of the Introductory Note to "Discourses on Radhasoami Faith".

"The second notable event of the time of Maharaj Saheb was the commencement of the construction of the Samadh of the August Founder of the Faith at Soami Bagh, Agra, in place of a small building already existing as such. This work originated by Maharaj Saheb has assumed very large dimensions, and a stupendous and magnificent building is in the course of construction at Soami Bagh, Agra. The entire expenditure upon the building is met by the parent Satsang which is, as stated above, under the administration of the Central Administrative Council, Soami Bagh, Agra."

(THIRTEEN)

"The most valuable of all His literary works, 'Discourses on Radhasoami Faith', provides true guidance and everlasting solace to the English-knowing seekers of Truth. The book was dictated by Maharaj Saheb extempore, *The*

premature departure of Maharaj Saheb from the world left the book unfinished. Part 4 of the book relating to Karams was only just commenced when Maharaj Saheb departed. Maharaj Saheb had no time to go through any portion of the book except Part 1 and there could thus be no question of His revising it. In the present age of scientific research and discoveries, scientific exposition of religion will be of great interest to seekers of Truth and it is essential that religious exposition for the votaries of science should be on lines employed in scientific research. The "Discourses on Radhasoami Faith" has been written with this aim in view and the principles and experimentations, i. e., the practical devotional methods of scientific religion are fully explained in it. The book poses a challenge to such people to experiment regarding the truth of the facts mentioned in it." (paragraph No. 77, page 94-95, Souvenir)

Against this, read the following appearing at pp. xv-xviii in the Introductory Note to "Discourses on Radhasoami Faith", published by the Radhasoami Trust, Soami Bagh, Agra (India).

The book was principally designed (though of equal benefit to all) to present in a cogent and reasoned form the teachings of the Radhasoami Faith to the people in India educated on western lines (in whom a respect for religion and its necessity had begun to wane under the stress of material character of the education in vogue) and the people of the West in a form suited to the method and the technique employed in their mental training. Hence the object of religion, the cosmogony, process of creation and its economy and the beneficent object that lay at its base were brought out on closely argued and scientific lines in a form which finds favour in the system of western education. To it, it may be admitted, the present world of intellect and education owes, in a sense, a great obligation in giving short shift to the enormous amount of superstition and meaningless accretions which had grown round the carcasses of old religions. It must, at the same time, be explained here that a mere intellectual acceptance of the teachings of the Radhasoami Faith - although a *sine-qua-non* for preparing the neophyte to give serious attention to the study of religion and to the pursuit of religious practices recommended by the Faith - is of no great avail. On the contrary, worldly talents, erudition and literary and philosophic abilities, if allowed to dominate the mind and not relegated to their proper position in the economy of human equipment, positively act as handicaps to spiritual

progress. In fact, real spiritual consciousness and intelligence will grow only when book knowledge, worldly wisdom and intellectual abilities are pulled down from the high pedestal of estimation and awe that they occupy in the eyes of the world at large. What is really wanted for the successful prosecution of the practices of the Radhasoami Faith is, in the first place, the awakening of the spirit (an essence - be it clearly understood - wholly different from the essences regarded as primeval and eternal in the revelations which preceded the Sant Mat and brought out for the first time by Sants whose advent commenced in this world in the fulness of time about seven hundred years ago, more particularly since the time of Kabir Saheb whom other Sants followed from time to time culminating in the manifestation of the Most Exalted Radhasoami Dayal Himself in the person of Soamiji Maharaj), and, in the second place, the manifestation of the spiritual kinship which the spirit has inherent in itself with the fountain head of Spirituality - the Supreme Being Himself. This will bring into prominence an overwhelming spiritual attraction akin to the constitutional and instinctive attraction of the fish for water and that of the moth for lamp, though, of course, of an intensely conscious and deeply intelligent character. Hence it is that propaganda and public preaching find no place in Radhasoami Faith. Similarly ethical obligations evolved from an intellectual basis or on the basis of the awakening of the higher mind do not bide for all time and end in death as do all products of mind and body. Spiritual awakening and elevation of the spirit to the highest spiritual regions are indispensable for true and real salvation and the spontaneous manifestation of self-refulgent and beautiful attributes of the spirit. The process of spiritual awakening consequent on the advent of Sants successively at intervals must, of course, continue for the sake of the salvation of humanity at large. It may be pointed out here that the Radhasoami Faith is strictly exclusive and uncompromising but at the same time extremely tolerant and unobtrusive.

These observations are made solely with the object of bringing out the fact that all the essentials of a true follower of

the Radhasoami Faith were present and fully exemplified in the person of Maharaj Saheb. His personality abounding in spirituality infused fresh spiritual energy into those who had the privilege of association with Him and kindled in them the desire to approach the sacred Feet of the Supreme Father.

(FOURTEEN)

On one occasion Maharaj Saheb gave general permission to all Satsangis to put any question and to have all sorts of doubts cleared. One of the elderly Satsangis then submitted as below :—

“The Revered Consort of Soamiji Maharaj was perfect in Her devotion towards Soamiji Maharaj and remained selflessly engaged in His sewa throughout the lifetime of Soamiji Maharaj, who in His parting message, had enjoined upon Satsangis to hold Her in high esteem and pay homage to Her as they did towards Him. Why did She not then succeed Soamiji Maharaj as Sant Sat Guru ?” Maharaj Saheb smiled and replied, “I am surprised that an old Satsangi of your stature and experience should have asked this question. On principle, a female cannot attain the status of a Saint. None of the Saints who lived before the advent of Merciful Radhasoami ever had a female as His successor”. Then He quoted the example of Kabir Saheb who, notwithstanding the true and perfect devotion of His wife “Loyee”, selected Dharam Das as His successor. Similarly, all the ten Gurus of the Sikhs, from Guru Nanak Saheb down to Guru Govind Singh, were males. Maharaj Saheb then enquired from the questioner if he was satisfied with the answer and the latter bowed his head in submission.” (paragraph No. 51, pp. 84-85, Souvenir).

VISIT TO SINDH

Sarkar Saheb also had fever and the doctor visited Him as well and later enquired from people if Sarkar Saheb was Maharaj Saheb's younger brother. He was told that it was not so. He felt surprised and said that they looked so much alike. (paragraph No. 67, p. 91, Souvenir).

On His return from Sindh, Maharaj Saheb spent time at Agra. On this occasion, there was some talk about possibility of achieving spiritual progress in a short time. Maharaj Saheb gave the example of Sarkar Saheb and addressing Sri Madho Prashad Saheb said, “I hope you remember that when Sri Kamta Prashad Sinha first came to the Satsang of Huzur Maharaj he was able to have access to all the high spiritual regions within 11 days only and thereafter he composed the Shabd

हे संतन सिरताज कृपाला, हे गुरु दीन दयाला

and recited it before Huzur Maharaj.” Maharaj Saheb said this in the open Satsang. This was a clear indication to all Satsangis in regard to the successor

of Maharaj Saheb and a timely caution to all concerned not to be misled. (paragraph No. 68, pp. 91-92, Souvenir)

When the Satsang had shifted to Benares, early in 1907, there was a very frequent mention of a Satsangi, occupying a prominent position in the Satsang, that He was a गुप्त संत Gupt Sant, i. e., 'Unknown Sant'. This was so generally spoken of that Maharaj Saheb also got information about it. He, therefore, one day, explained in a discourse delivered in the Satsang. "There can be no गुप्त संत Gupt Sant in the Radhasoami Faith. Of course, Saints sometimes have remained unknown to people, but in such cases they have engaged themselves only in charitable activities and activities pertaining to public good. But when the Saints function as Sat Gurus, they do not remain unknown. Hence in the Radhasoami Faith, in which Saints function as Sat Gurus, there can never be nor will ever be unknown Saints." (paragraph No. 70, page 92, Souvenir)

During the long illness of Maharaj Saheb, no visitor, nor any Satsangi, was permitted to see Him. He could sit up only with some one else's help and support. At last, the saddest hour arrived on 12th October 1907. During the last minutes, before He left His human frame, only the members of His family, one Satsangi and Sarkar Saheb were by His bed-side. (paragraph No. 71, p. 93, Souvenir)

Against this material, read

(i)

Extracts from the evidence of Lala Ji Saheb, Huzur Maharaj's son.

(ii)

Extracts from the evidence of Sri Jotindra Kumar Sinha.

(iii)

कह तुलसी तुम सुनियो काना । संत शब्द का करूँ बखाना ॥
दादू मीरा नाभा भाई । नानक दरिया सूर सुनाई ॥
और कबीर पुनि भाखा भाई । और अनेक संत विधि गाई ॥

(Prem Patra Volume 6 by Huzur Maharaj)

Translation :—तुलसी साहब Tulsi Saheb (the Param Sant just preceding Soamij Maharaj) has explained what word "Sant" denotes. Sants were दादू Dadu, मीरा Mira, नाभा Nabha, नानक Nanak, दरिया Dariya, सूरदास Sur Das, कबीर Kabir, and many others.

This shows that मीराबाई Mírá Bái, who was a female, was as much a Sant as Kabir Saheb, Nanak Saheb and others. Hence the contention that Sants cannot incarnate in a female form

is not supported by the tenets of the Faith, and is wrong. What Sarkár Saheb, Sri Kámtá Prashád Sinhá, the first guru of Dayal Bagh sect, wrote, in his book, "Prem Samáchár", about a 'Nij Ansh', is given below :—

".....Nij Ansh is called Param Sant. He is true and perfect devotee of the Supreme Being and is unified with His Beloved in His own mansion in form and essence.

What Maharaj Saheb actually declared is given belw :—

Allahabad,
3rd April, 1910

My dear Parasráam,

Your letter of 1st March 1910 came to me some time ago and though I am not actually confined to bed now yet I am far too weak to write myself or to undertake a detailed reply to your questions. Nor do I consider this necessary as several of the questions are more or less of academical interest and I doubt if their discussion will lead to healthy furtherance of Parmarthi advantage at the present state. The main point is about 'Nij Dhar' in Buaji Sahiba and the best answer that I can give to the question relating to it and those connected with the subject is to give as close a reproduction as I can of the statement made by Maharaj Saheb in that connection a little more than a month before His departure : "Log kiyon idhar udhar tatolte phirte hain, koi ispar bhao lata hai koi uspar bhao lata hai. Yeh sab vahiat hai, agar bhao lana hai to vahan kion nahin late jahan Nij Ans mojood hai, woh Nij Ans istri chole main hai, bavajeh istri chola hone ke puri tarah par karravai hone ki ummid nahin ki ja sakti, agar mauj ho to thori bahot karravai jese ki Mirabai aur Sahjobai ne ki us tor par ho sakti hai, aur ainda vahi Nij Ans purush chole main akar puri tor par acharaj ki karravai karegi".

This declaration in open Satsang does not specify the 'Istrí Cholá' but a few days prior to the day on which this declaration was made, Maharaj Saheb informed in camera four or five Satsangis including B. Prem Prashad that the Nij Dhar was in His sister. This fact was also communicated to me, in

strict confidence by Maharaj Saheb some time in 1887. Maharaj Saheb told me at the time that this was what Soamiji Maharaj communicated to Huzur Maharaj, and Huzur Maharaj in His turn communicated it to Maharaj Saheb.

This testamentary declaration, an extract of which is given above, most solemnly made in open Satsang as a warning to erring Satsangis cannot count on a par with any other complimentary expression made in the family circle, about any other female member of the family.

This is what I hold we have for our guidance, and people are at liberty to accept it or not. I was never unmindful of these directions and from time to time elicited information, through a friend of mine who had constant access to Buaji Sahiba as to what Her Mauj was in the matter and the reply till some time before the last Bhandara of Maharaj Saheb was that She was not prepared to take action in response to the directions of Maharaj Saheb.

It was on the occasion of the last Bhandara that She, of Her own accord, expressed Her gracious desire to see me, and on the occasion of the interview granted to me by Her, She gave me certain directions which I try through Her Grace and assistance to follow.

In regard to the questions relating to certain statements attributed to me, I do not feel myself bound to answer questions arising out of incorrect and incomplete statements of facts. The main statement is inaccurate and suppresses a clear expression of my ideas on the subject made within a couple of days or so of Maharaj Saheb's departure that "Nij Dhar has never ceased to exist, and does exist in human form".

When we happen to meet together we shall discuss these matters in greater detail and till then a statement of my belief given above will, I trust, satisfy your desire to know what my views are in the matter.

Trusting you are all right, and with hearty Radhasoami to self, your brother and other Satsangis,

Yours sincerely,

Madhar Prasad Sarda

लोग क्यों इधर इधर टटोलते फिरते हैं ? कोई इस पर भाव लाता है, कोई उस पर भाव लाता है । यह सब वाहियात है । अगर भाव लाना है तो वहां क्यों नहीं लाते जहाँ निज अंश मौजूद है । वह निज अंश स्त्री चोले में है । ब-वजह स्त्री चोला होने के पूरी तरह पर कारंवाई होने की उम्मीद नहीं की जा सकती । अगर मौज हो तो थोड़ी बहुत कारंवाई जैसे कि मीरा बाई और सहजो बाई ने की, उस तौर पर हो सकती है और आइन्दा वही निज अंश पुरुष चोले में आकर पूरी तौर पर आचार्य की कारंवाई करेगी ।

(pp. 75-76, Jeewan Charitra Babuji Maharaj, Part 1).

Translation :—A little more than a month previous to His departure, Maharaj Saheb had declared in open Satsang, “Why do people grope about here and there ? Some pin their faith in one person and some in another. This is all humbug. If they are really serious, why don’t they seek in where there is Nij Ansh ? The Nij Ansh is in the female form and as such She cannot be expected to function fully. If it be the Mauj, She can function more or less in the same way as did मीरा बाई Mirá Báí and सहजो बाई Sahjo Báí. This Nij Ansh shall, in the future, function fully as an आचार्य Acharya in the male form”. (p. 67, Radhasoami Faith : History & Tenets)

(iv)

सन् १९१३ ईसवी में बाबू कामता प्रसाद का देहांत होगया जिसकी बाबत उनके पिता का जो खत बाबूजी महाराज के पास आया था, उसमें लिखा था कि मरने से कुछ ही पहले दवा सामने आई तो बाबू कामता प्रसाद ने कहा, “कुरसी लाओ, बाबूजी आए हैं ।” लोगों ने समझा, अपने पिता के लिये कह रहे हैं; इसलिये जवाब दिया, बाबूजी (यानी आपके पिता) तो बाहर हैं । इस पर बाबू कामता प्रसाद ने कहा, “इलाहाबाद वाले बाबूजी आए हैं ।” फिर कहा, “यह दवा प्रसाद कर दीजिये ।”

यह एक ऐसा वाक्या था कि अगर बाबू कामता प्रसाद के अनुयाई इसको सच्ची परमार्थी निगाह से देखते तो सही नतीजा निकाल सकते थे । मगर जिन साहबान ने बा-वजूद महाराज साहब को संत सतगुरु मानने के उनकी स्थापित की हुई कौंसिल

और ट्रस्ट को दीदा व दानिसता पीठ दे दी, वह कब ऐसा करने वाले थे ।
(pp. 329-303, Jeewan Charitra Babuji Maharaj, Part 1).

Translation :—In 1913, Sri Kámtá Prashád died. His father had, at that time, written a letter to Babuji Maharaj, wherein he stated that just before his death, when medicine was brought before Sri Kamta Prashad, he uttered, “Fetch a chair. Babuji has come.” Persons attending on him thought that he was referring to his own father. So they replied that Babuji, i. e., his father, was outside. Thereupon Sri Kamta Prashad observed, “Babuji of Alláhábád has come”, and uttered, “Kindly sanctify this medicine.”

Sri Kamta Prashad’s followers could have drawn the right conclusion from this incident, if they had only viewed it from a Parmarthi angle of vision. But how could those persons, who, inspite of acknowledging Maharaj Saheb as their Sant Sat Guru, had knowingly and with ulterior motives denied the Council and the Trust established by Maharaj Saheb, be expected to abjure their errors at this late stage ?

(v)

RESULT OF AN ELECTION MEETING

Serial No.	NAME	Number of votes secured
1	Pandit Brahm Sankar Misra Saheb, M. A. (Maharaj Saheb)	1861
2	Babu Madhav Prashad Sinha Saheb, M. A. (Babuji Maharaj)	1716
21	Babu Kamta Prashad Sinha, LL. B. (Sarkar Saheb)	53
22	Baba Jaimal Saimal Singh, Sadhu, Punjab	36
25	Sadhu Gharib Das	23
26	Babu Shyam Lal, B. A., Gwalior	16

(pp. 507-508 of the Privy Council Paper Book)

(vi)

R. S.

Allahabad
R. S. Satsang 6-6-1901.

My dear Tej Singh,

Your both letters to hand, also P. stamps worth annas two. Your prayers for coming to Allahabad and remaining in the Satsang do not go unheeded. You should not lose heart but should always cheer yourself up with the hope that one day all your prayers will become accomplished facts.

I am glad to learn of your success in the F. A. Examination. Cultivate faith in and love for the Holy Charans, and the Supreme Father will ordain as He deems fit and proper.

Rs. 5/- sent by M. O. have been received this day.

With Radhasoami,

Yours sincerely,

Brahm Sam Kar Allahabad.

Ghazipur City
14 April 1908

My dear brother,

Both your letters duly reached
Our present condition is certainly without a precedent. We have no means of knowing anything definitely as to the object of this Mauj or about the re-advent of the Supreme Father in this world. As to these points I may refer you to page 23 of "Solace" last lines and page 24, four lines at the top.* That is all that we can fall back upon as a reliable explanation.....

× × × × ×

With hearty Radhasoami and affectionate regards to you from self and other brothers here,

I am,
Yours affectionately,
Kamta Prashad Sinha.

*page 16 last lines and page 17, seven lines at the top, second edition.

R. S.

Benares City

31-12-1907

My dear brother Babu Tej Singh Ji,

R. S. Your affectionate letter to hand. So sorry I could not reply it any earlier.....My dear friend, I assure you that I have always been an admirer of your frankness and simplicity. On this earth, I would be the last man to suspect you of bad motives. To my profoundest belief I know that you are every inch a gentleman.....

I am sorry I could not see you on your departure. I was on day duty on that Sunday and direct from office I bolted off to Ghazipur.....

Believing me,
Your most affectionate friend,
Anand Sarup

Babu Tej Singh Ji and his sister Jijí Báí were the grandchildren of Bakshi Khumán Singh Ji, the celebrated Chief Minister of Indore State in Central India.

इसी तरह एक दफ़ा हुज़ूर महाराज इन्दोर भी तशरीफ़ ले गए थे। उस समय बाबू तेजसिंह जी के दादा बख़्शी खुमान सिंह जी इन्दोर के दीवान थे। चुनांचे वह हुज़ूर महाराज से मिलने जाया करते थे और हुज़ूर महाराज भी उनके मकान पर तीन दफ़ा तशरीफ़ ले गए। यह मकान बख़्शी गली में था। बाद में रियासत ने बख़्शीजी से यह मकान ले लिया और इसके एवज़ में गौराकुण्ड पर दूसरा मकान दिया जिसमें बाबूजी महाराज चार दफ़ा तशरीफ़ ले गए। (p. 117, Jeewan Charitra Babuji Maharaj, Part 1)

Translation :—Once Huzur Maharaj went to Indore on an official tour.

At that time, Babu Tej Singh Ji's grand-father, Bakshi Khuman Singh Ji, was the Chief Minister of Indore State. Hence he used to go to see Huzur Maharaj, and Huzur Maharaj also paid return visits thrice to him at his residence. This house was situated in Bakshi Gali. Afterwards the State took over this house and, in exchange, gave to the Bakshi family another house situated in Gaura Kund. The latter house was visited by Babuji Maharaj four times.

Maharaj Saheb used to address Babu Tej Singh Ji, his sister Jijí Báí and other members of the family as "Our Friends". When Maharaj Saheb visited Sindh, He took personal interest in the arrangements for lodging, boarding and other comforts of these "Our Friends". Maharaj Saheb saw that they were put up in a bungalow nearest to His own.

महाराज साहब के अंतर्धान होने से कुछ पहले, बीमारी के जमाने में, जब कि सब लोगों का महाराज साहब के पास आना जाना बंद हो गया था और घर वालों पर भी रोक टोक लगा दी गई थी, उस वक्त में ताईजी और जीजी बाई, सिर्फ यह दोनों ही, महाराज साहब की सेवा में रहती थीं। (page 471, Jeewan Charitra Babuji Maharaj, Part 2)

Translation :—During the last illness, prior to His (Maharaj Saheb's departure, no visitor nor any Satsangi, was permitted to see Him. Even the members of the holy family were put under restriction. At that time, ताई जी Taiji (Tauji Saheb's wife) and जीजी बाई Jiji Bai (Babu Tej Singh Ji's sister), these two devotees alone, used to attend upon Him.

After Maharaj Saheb's departure, whenever Babuji Maharaj proposed to appoint Babu Tej Singh Ji as a member of the Central Administrative Council, he prayed to be spared. Babu Tej Singh Ji did not like to engage himself in the administrative side of the Satsang. He wished to devote himself to Parmarth and Satsang, and to nothing else. He did not like to be in the fore-front. This particular trait of his character is well illustrated by Dr. Umráo Rájá Lal Ji's letter given below :—

R. S.

12, Jamná Road,
Delhi, 27-4-1951

My dear Sant Das Ji,

I duly got the copy of the English Version of Sar Bachan Prose which you so kindly sent me. All credit to you. I never expected it would be ready so soon; printed, bound, complete in all respects. I am afraid I could not do much to deserve my name to be mentioned along with that of Harihar Prashad as the persons with whose help the translation has been brought out. *Babu Tej Singhji's name has been left out, most probably, at his own request.*

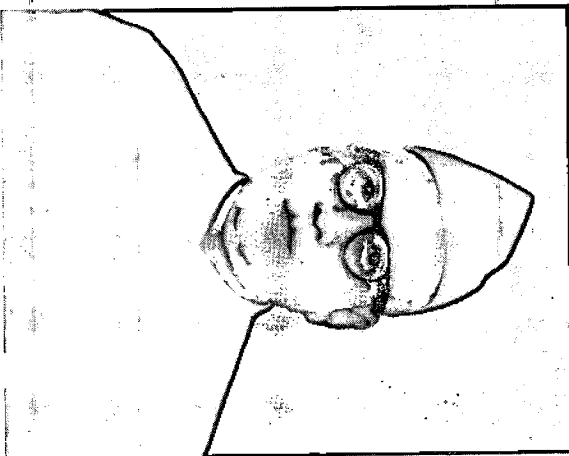
Though I have been free from fever for nearly three weeks, I am still feeling weak in the legs and can't walk freely any distance. I wanted to return to Soami Bagh on Sunday next but they won't let me go as I am not strong enough. They want me to go to some hill station or at least at Dehrá Dún but I won't agree to go any where except to Soami Bagh, Agra.



Babu Tej Singh Ji
Indore, 1935



Dr. Umrao Raja Lal Ji
Aged 86
Agra, 1956



Sant Das Maheshwari
Agra, 1960

Kindest regards and affectionate R. S. to your good self, all the members of Maharaj's family, B. Tej Singh Ji, Master Sahebán, and all other enquiring friends.

Yours affectionately,

Amrao Raja Lal

It was Babu Tej Singh Ji who gave the final and finishing touches and Parmarthi tinge to the English Translation of Sar Bachan Prose. An instance, in particular, will bear testimony to this.

मनुष्य को उत्तम देही दी Bachan 35, Part I, Sar Bachan Prose
Soami Bagh Translation—Endowed man with noble faculties.
Dayal Bagh Translation—Has given to human beings
wonderful bodies.

One can see from the above that people on the opposite side are adepts in the art of plagiarism and sophistry.

Surely it is a waste of time and energy to devote attention to what others do or say, yet sometimes these things have got to be done at least for the benefit of new entrants in the Faith.

With hearty Radhasoami,

Yours affectionately,

S. Omakeshwari

P. S. "Jeewan Charitra Soamiji Maharaj" and "Jeewan Charitra Huzur Maharaj" were first published in the years 1902 and 1909 respectively.

(531)

EXTRACTS FROM THE EVIDENCE OF LALA AJODHIA PRASHAD JI, THE SON OF HUZUR MAHARAJ

Ajodhia Prashad, son of Rai Salig Ram Bahadur, caste Káyastha, resident of Pípal Mandí, Agrá, 60 years old, to whom the oath was administered by me, the Commissioner, stated :— I am defendant No. 4 in the case which is pending in the court of the Subordinate Judge Benares.....I am the President of Radhasoami Central Administrative Council.

Question :—Maharaj Saheb died in 1907. After His death did

any body become His representative and the Sant Sat Guru ?
If so, who was that person ?

Answer :—A reply to this question has been given in the written statement in which it has been stated as to who became the Sant Sat Gurus after Maharaj Saheb.

Question :—Please repeat what has been mentioned in the written statement.

Answer :—After Maharaj Saheb, according to His declaration, Buáji Sáheba and after Her Bábú Mádhav Prashadjí Sáheb became Sant Sat Gurus for the time being. Maharaj Saheb declared that Buaji Saheba was 'Nij Ansh' (particle of Supreme Being) and the work of Satsangis would be carried on through Her. After Maharaj Saheb, She became the Sant Sat Guru for the time being. Buaji Saheba used to hold Satsang at Benares.

Radhasoami Dayal incarnates Himself in the form of a male, but the "Nij Dhár" can come both in the form of a male as well as a female, as Radhasoami Dayal pleases. Radhasoami Dayal does not incarnate Himself in the form of a woman, but the 'Nij Dhár' which has come with Him will be regarded His "Ansh". (The above reply was given in answer to the question : Can Radhasoami Dayal incarnate Himself in the form of a woman ?)

Question :—Did the Council that was formed and the Trust that was created during the time of Maharaj Saheb which are called by you as His agents, exist and function during the time of Buaji Saheba also as usual ?

Answer :—They used to function as usual.

Question :—Who became the Sant Sat Guru after Buaji Saheba ?

Answer :—During Her life-time Buaji Saheba authorized Babu Madhav Prashadji to hold Satsang and carry on its work because She, being a woman, was unable to work as She should. Since then, Babu Ji Maharaj has, all along, been holding Satsang. Since He has been doing all the work under the orders of Buaji Saheba, He is the Sant Sat Guru for the time being.

Question :—That even is not a reply to my question ? There is a difference in holding Satsang and in being a Sant Sat Guru ?

Answer :—I have already said that Babu Madhav Prashad Ji Saheb is the Sant Sat Guru for the time being. I regard Babu Madhav Prashad Ji as the Sant Sat Guru.

When Huzur Maharaj said that Soamiji Maharaj used to say that there were two 'Nij Ansh' of His, He also added that both of them were at Benares. I do not remember when He said this. He said this long ago. He often said this during the course of conversation. There was no particular occasion for this. By 'Nij Ansh', I mean the current which came with Him from there, that is, from Radhasoami sphere.

Question :—Do you regard the Trust as the owner of the entire property ?

Answer :—The Sant Sat Guru is the owner of the entire property and the Council and the Trust work as His agents. The Trust is not the owner.

Question :—By Sant Sat Guru do you mean Babuji Maharaj ? Do you refer to him as such ? Has he all the powers of mortgage, sale, etc. ?

Answer :—The Sant Sat Guru has all powers. He may do whichever He likes. Babuji Maharaj is referred to as Sant Sat Guru.

The Sant Sat Guru is Radhasoami Dayal in human form. He is therefore called Radhasoami. Without the contemplation of the form of the Sant Sat Guru one cannot contemplate the form of Radhasoami Dayal, the Supreme Being. The contemplation of the form of the Sant Sat Guru is contemplation of the Supreme Being because He is the human form of the Supreme Being.

No Satsangi has any right to object to what the Sant Sat Guru says or does. No Satsangi has any right to object to or interfere with what the Sant Sat Guru does or thinks proper to do, no matter whether it is or is not according to his wishes or those of other Satsangis. There is no difference between the offerings made to Radhasoami Satsang or Radhasoami Dayal.

An offering made to Satsang or Radhasoami Dayal means an offering made to the Sant Sat Guru. There is no such thing as Satsang public in Radhasoami Faith.

The Satsang held at the Samadhs is private and not public. The Satsangis who are connected with the Dayal Bagh Sabha have no regard for the Samadhs. The guru of those persons has spoken of the worship of the Samadhs as grave worship in the books. In the time of Maharaj Saheb, Gházípur Satsang was a branch Satsang. After the death of Maharaj Saheb and till 1910 it remained a branch Satsang so long as he (Sarkár Sáheb) had not severed his connection. But after the death of Maharaj Saheb, he did not agree to the rules of the Council. After full severance of the connection, the Sabha at Ghazipur did not render any account to the Council. After severance of connection the followers of the Sabha did not send any present to the Council. At the time of severance of connection the Council had to pay some debts. The debts were left by Maharaj Saheb. After severance of connection the followers of the Sabha did not render any assistance in payment of those debts. The debts amounted to Rs. 20,000/- at the time of severance of connection. Since the severance of connection the followers of the Sabha ceased to be the members of the Satsang attached to the Council. Huzur Maharaj said that there were two 'Nij Ansh' at Benares. He said that they were in the forms of brother and sister. Huzur Maharaj and Maharaj Saheb said that Radhaji Maharaj was 'Nij Ansh'.

As regards Babuji Maharaj, Huzur Maharaj said that He was a sealed casket of jewels. Just as Huzur Maharaj treated Maharaj Saheb with grace and mercy, in the same way He treated Babuji Maharaj also with grace and mercy. When Maharaj Saheb was absent from Alláhábád, Babuji Maharaj used to hold Satsang. Both of them together used to hold Satsang at Allahabad. Huzur Maharaj called both of them as the Joint Presidents of the Allahabad Satsang. After Huzur Maharaj, Maharaj Saheb consulted and sought the advice of Babuji Maharaj. Babuji Maharaj was always with Maharaj Saheb. In the time of Huzur Maharaj, Maharaj Saheb and Babuji Maharaj were regarded as सखा सुरतें Sakhá Surats (companion Surats).

During the period of the last illness of Maharaj Saheb when I went to Benares to see Him and was sitting near Him, some Satsangis were going to the house of Bábú Kámtá Prashád. Seeing those Satsangis going, Maharaj Saheb said that He was still alive, even then Satsangis were going to Babu Kamta Prashad who was acting as a guru. The stairs of the house in Benares in which Babu Kamta Prashad used to live were visible from the room of Maharaj Saheb.

A Sant Sat Guru Himself never says that He is the Sant Sat Guru. If a Sant Sat Guru does not say so, that cannot create a misunderstanding among satsangis. Only the Gurumukh has full inner knowledge of the Sant Sat Guru. No other person's knowledge except that of Gurumukh can be relied upon, because it is not always in a uniform state.

By the words "Radhasoami Satsang" occurring in the title of Suit No. 179 of 1920 instituted at Allahabad, is meant the Sant Sat Guru. As it does not appear proper that the name of the Sant Sat Guru should be mentioned in every proceedings in court and other worldly matters, the words "Radhasoami Satsang" have been used. The very word "Satsang" means association with the Sant Sat Guru. 13th-19th June, 1926. (pp. 249-269 Privy Council Paper Book)

(532)

EXTRACTS FROM THE EVIDENCE OF

Mr. JOTINDRA KUMAR SINHA, ATTORNEY-AT-LAW

Q. 52 : Did Maharaj Saheb at any time say anything about the existence of Nij Ansh in the person of female (Stri Chola) ?
(Page 54, Privy Council Paper Book)

A. : Yes. (Page 92 Privy Council Paper Book)

Q. 53 : If so, what did He say and how long before His departure ?
(page 54)

A. : Yes, He said that the Satsangis are wavering as to who the Sant Sat Guru was, but the 'Nij Ansh' was in 'Strí Cholá'. He said so about a fortnight before His departure. (page 92)

Q. 54. : To whom did the reference of the statement relate ?
(page 54)

A. : To Buaji Saheba, sister of Maharaj Saheb. (page 92)

Q. 55 : Are you aware that Soamiji Maharaj had told Huzur Maharaj that two Nij Ansh of His were present in the persons of brother and sister ? (page 54)

A. : Yes, that is what I have heard and I believe the same to be true. (page 92)

Q. 56 : If so, how did that fact come to your knowledge ? (page 54)

A. : After the declaration made by Maharaj Saheb about the existence of Nij Ansh in the person of female, referred to in my answer to interrogatory No. 52, I made enquiries from Lálá Girdhári Lál who was almost a constant attendant of Huzur Maharaj, and Lala Girdhari Lal informed me that he had heard Huzur Maharaj to say to that effect. (page 92)

Q. 59 : Did Soamiji Maharaj, Huzur Maharaj or Maharaj Saheb declare Radhaji Maharaj to be Nij Ansh ? (page 54)

A. : I do not know what Soamiji Maharaj or Huzur Maharaj declared, but I have heard that Huzur Maharaj used to perform Her 'Arti' and to refer Her as Supreme Mother, and I believe the same to be true. But Maharaj Saheb declared Her to be Nij Ansh. (page 93)

Q. 63 : During the last days of Maharaj Saheb did Babu Kamta Prashad and his partisans set themselves to preparing the ground for Babu Kamta Prashad's succeeding Maharaj Saheb in case of Maharaj Saheb's departure ? (page 55)

A. : Yes, they did. (page 93)

Q. 64 : Was such an attempt brought to the notice of Maharaj Saheb ? (page 55)

A. : Yes, it was brought to Maharaj Saheb's notice. (page 93)

Q. 65 : Was Maharaj Saheb pleased to make any observation regarding it, in this connection ? If so, what was it ? (page 55)

A. : Yes, Maharaj Saheb condemned such an attempt and was pleased to observe that Babu Kamta Prashad had practically one foot on earth and the other in the grave. (page 93)

Cross-Examination

Q. 5 : Can you explain your answers ?

- (i) That according to the declaration of Maharaj Saheb, the existence of Nij Dhar was in the person of Buaji Saheba, and
- (ii) That after the departure of Maharaj Saheb the Satsangis looked up for guidance in Babuji Maharaj.

A. : In the first place Maharaj Saheb did not give out or declare the name of the 'Stri Chola' in whom such Nij Dhar existed. Then again there was the declaration that such person in whom the Nij Dhar existed, being a 'pardáh nashín' lady, the work of Satsang has to be conducted through Babuji Maharaj under Her presidency. So the Satsangis looked up to Babuji Maharaj for such guidance as Buaji Saheba being a 'pardah-nashin lady' was not always approachable

Q. 6 : What do you mean by the word 'presidency' referred to in your answer to question 5 (last question) ?

A : Of course, what I mean is that Babuji Maharaj used to conduct the Satsang according to the orders and directions of Buaji Saheba and from the stand-point of Satsangis in general they used to look upon Babuji Maharaj as its President carrying out the orders and directions of Buaji Saheba.

Q. 7 : Would it be a correct statement that Buaji Saheba, on account of Her being a 'pardah-nashin' lady, was unable to carry on the work of Satsang openly ?

A : Yes, it would be so.

Q. 8 : Will you kindly answer who had the role of Presidency for outside purpose, meaning to carry on the work of Satsang generally during the regime of 'Buaji Saheba' ?

A : Babuji Maharaj had it. (Page 94)

7th April 1926.

(533)

R. S.

.....Mass.,
September 11, 1961.

Dear Mr. Maheshwari,

Thank you for your letter (No. 514) dated August 10th, in which you so fully answered my questions.

I have talked with John de Verrier twice since he returned from his trip to India, and he told me he brought some Prashad home, and will give me some when we meet. For that I am very grateful.

I am doing the devotional practices as best as I can, but seem to have much difficulty keeping my mind from wandering. However, realizing that that is a life-time struggle I try not to feel at all discouraged, and pray for Radhasoami's Grace and Mercy to help keep it still, so that I may experience greater progress.

Blessings and Radhasoami,
M. A. H.

(534)

R. S.

Soami Bagh, Agra.
6th October, 1961.

My dear brother J. d. V.,

Yours of September 29 to hand. I am returning the copy of the opening verses of Sar Bachan Radhasoami Poetry, recited at the morning Satsang. Missing words have been supplied and corrections made wherever necessary. This piece is called "Manglācharan" मंगलाचरण which means, "An auspicious introduction in the form of a prayer (for the attainment of success) at the beginning of any work of composition." Translation is enclosed.

“It was when Soamiji Maharaj had come to stay at Soamibagh that Swami Dayanand Saraswati came to the Satsang. He put certain questions and had discussion with Soamiji Maharaj. He was fully satisfied with the replies he got and requested to be initiated. He was then initiated. He however desired that he may be permitted to continue with his mission of fighting against the evils of Hindu society and idolatry etc., and against Christian and other missions etc. working in the country, and promised that he would come back after accomplishing this task. When he had left, Soamiji Maharaj said in the Satsang that he would do the necessary cleaning up and prepare the ground for the Satsang. It may be added here that this was the reason why Swami Dayanandji did not criticize the Radhasoami Faith in his Satyārtha Prakash like he did all the other faiths of India.” (paragraph 36, page 16, “Souvenir”)

Dayánand Saraswatí was a great reformer and the founder of the socio-religious organization called “Árya Samáj”, the members of which are known as “Árya Samájists”.

The garden (Soami Bagh) was laid out by Soamiji Maharaj in 1876 A. D. Dayanand Saraswati lived for about 2 years in Agra from 1864 to 1865. It was about this period that he came to Soamiji Maharaj's Satsang at Panni Gali. He was not initiated by Soamiji Maharaj Himself, but was initiated by Mahantji (Sadhu Sanmukh Das), of course, under the order of Soamiji Maharaj. He sat down to perform the devotion (सुरत शब्द योग Surat Shabd Yoga) but hardly had five minutes passed when he got up and said that he could not apply his mind to the performance of the Abhyas of Surat Shabd Yoga, although he could perform various practices of अष्टांग योग Ashtáng Yoga, etc., for hours together. He related to Soamiji Maharaj how he had been nourishing a strong desire for carrying out reforms in the Hindu society, and preaching Vedic religion. He begged of Soamiji Maharaj for His blessings and permission for the same and gave word that he would return after twenty years. In according permission to him, Soamiji Maharaj made him promise that he would not utter or write a word about Radhasoami Faith. Soamiji Maharaj further observed, “You will succeed in the work of destruction (खंडन), i. e., in the work of removing idolatry, superstitions, meaningless accretions which had grown

round the carcasses of old religions, etc., etc. But you will not be able to achieve success in the work of construction (संजन). This is not the time for the propagation of Veda. A dead horse cannot be revived. Whosoever dares to oppose you, will have to return crest-fallen". Soamiji Maharaj departed from this world in 1878, before the expiry of the said period of twenty years, and thus दयानंद सरस्वती Dayanand Saraswati did not get His Darshan and Satsang again.

Dayanand Saraswati died on Kártik Badí Amávashyá (30th October, 1883 A. D.) One of the most important of his works is the Satyáarth Prakásh सत्यार्थ प्रकाश which is the Bible of the Árya Samájists. In this book, he had vehemently criticized Hinduism, Jainism, Buddhism, Islam and Christianity.

It is said that Dayánand Saraswatí gave out the gist of what he wanted to be written in the Satyáarth Prakásh and his assistants wrote it out. It is not even known whether he spoke in Sanskrit, and the Pandits rendered it into Hindi; or he spoke in Hindi. But one thing is certain that at the time when the composition of the book "Satyarth Prakash" began, he hardly knew enough Hindi to dictate a book in that language. In two weeks' time, Dayanand Saraswati said what he had to say, and his assistants then wrote them down from memory just what they understood. When a lithographed copy of the book was brought and read out to him, Dayanand Saraswati was grieved to find references to Soamiji Maharaj and Radhasoami Faith. He at once got all the copies burnt. He observed that he had promised to his Guru never to say or write anything either for or against this Faith. It is a fact that a few copies had already been sold. People who had read those copies knew that they did contain something about Radhasoami Faith. Subsequently printed books do not have it.

As the "Souvenir" had recorded certain things which are not correct, it was thought proper to make the above statements otherwise there was no necessity of writing on this unimportant subject.

By the way, it may be stated that Sáhebji Maháráj the second guru of Dayal Bagh sect, had written a voluminous book

styled as यथार्थ प्रकाश “Yathārth Prakāśh” as a counter to सत्यार्थ प्रकाश “Satyārth Prakāśh”.

“His (Sahebji Maharaj’s) book Yatharth Prakash dealt such a crushing blow to the ever-recurrent propaganda of the Arya Samaj that all its criticism of the Radhasoami Faith stopped for good and the prestige of the Radhasoami Faith and of the Radhasoami community was greatly enhanced.” (Paragraph No. 126, page 212, Souvenir).

With hearty Radhasoami,

Yours affectionately,
S. D. Maheshwari.

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TRANSLATION OF मंगलाचरण MANGLACHARAN
(सार बचन छंद बंद SAR BACHAN POETRY)

राधास्वामी नाम, जो गावे सोई तरे ।
कल कलेश सब नाश, सुख पावे सब दुख हरे ॥१॥

1. Whosoever sings (rapturously repeats) the Name RADHASOAMI, shall verily be redeemed. This Name eradicates all the evils of Kali Yuga, removes all sufferings and confers bliss.

ऐसा नाम अपार, कोई भेद न जानई ।
जो जाने सो पार, बहुरि न जग में जन्मई ॥२॥

2. This Name is unfathomable. No one can gauge Its greatness. He who really knows the secrets of this Name shall be redeemed. He shall not be re-born in this world.

राधास्वामी गाय कर, जनम सुफल कर ले ।
यही नाम निज नाम है, मन अपने धर ले ॥३॥

3. Make life truly fruitful by devout repetition of the Holy Name RADHASOAMI. This Name alone is the real Name. Fix It in your heart.

बैठक स्वामी अद्भुती, राधा निरख निहार ।
और न कोई लख सके, शोभा अगम अपार ॥४॥

4. The seat of Soami is indescribably wondrous. It is Radha alone, who beholds and gazes at Him. None else can see Him. His splendour and refulgence are endless and boundless.

गुप्त रूप जहाँ धारिया, राधास्वामी नाम ।
बिना मेहर नहि पावई, जहाँ कोई बिसराम ॥१॥

5. In that region, the Radhasoami Name is in the unmanifest form or state. Without His grace and mercy no one can find abode there.

करूँ बंदगी राधास्वामी आगे ।
जिन परताप जीव बहु जागे ॥६॥

6. I pay my obeisance before Radhasoami by Whose grace and mercy many a Jiva has been awakened.

बारम्बार करूँ परनाम ।
सतगुरु पदम धाम सतनाम ॥७॥

7. I bow again and again before Sat Guru and before the Lotus Region and Sat Nam.

आदि अनादि जुगादि अनाम ।
संत स्वरूप छोड़ निज धाम ॥८॥

8. RADHASOAMI is the ancient of ancients. He has neither beginning, nor end. He is Anám (Nameless). He came here from His High Abode and assumed the form of "Sant".

आए भव जल नाँव लगाई ।
हम से जीवन लिया चढ़ाई ॥९॥

9. He launched the boat in the ocean of the world to enable Jivas to reach across. He mercifully took Jivas like me in the boat.

शब्द दढ़ाया सुरत बताई ।
करम भरम से लिया बचाई ॥१०॥

10. He inculcated firmly the importance of Shabd and disclosed the true nature of Surat (spirit). He saved Jivas from करम Karam (rituals, ceremonies, etc.) and भरम Bharam (delusion and superstition).

कोटि कोटि करूँ बंदना, अरब खरब डंडोत ।
राधास्वामी मिल गए, खुला भक्ति का सोत ॥११॥

11. I bow before Him ten-million times. I prostrate myself before Him thousand-million times and again prostrate hundred-thousand-million times. I have found RADHASOAMI;

the very Spring and Fountain-head of Bhakti (devotion) has been revealed.

भक्ति सुनाई सबसे न्यारी ।
वेद कतेब न ताहि बिचारी ॥१२॥

12. He taught unique Bhakti (devotion) of which the Vedas and other scriptures had no idea.

सत्त पुरुष चौथे पद बासा ।
संतन का वहां सदा बिलासा ॥१३॥

13. Sat Purush resides in the fourth Lok. There the Sants dwell in everlasting beatitude.

सो घर दरसाया गुरु पूरे ।
बीन बजे जहँ अचरज तूरे ॥१४॥

14. That abode was revealed to me by the perfect Guru. The Shabd which resounds there is like the wonderful sound emanating from a harp or such other musical instrument.

आगे अलख पुरुष दरबारा ।
देखा जाय सुरत से सारा ॥१५॥

15. Beyond the sphere of Sat Purush is Alakh Lok or the Darbar of Alakh Purush, which can only be perceived by Surat.

तिस पर अगम लोक इक न्यारा ।
संत सुरत कोई करत बिहारा ॥१६॥

16. Above it is Agam Lok which is unique. Only the Sant Surats have access to that region.

तहाँ से दरसे अटल अटारी ।
अद्भुत राधास्वामी महल सँवारी ॥१७॥

17. From Agam Lok can be seen the eternal terrace of the most marvellous mansion of the Supreme Father Radhasoami Dayal.

सुरत हुई अति कर मगनानी ।
पुरुष अनामी जाय समानी ॥१८॥

18. The Surat or spirit was in an exalted state of ecstasy, and merged in the Anami Purush.

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R. S.

.....Mass

September 24, 1961

Dear brother Sant Das,

Radhasoami greetings. I feel as if I too had been in Soami Bagh after seeing John de Verrier's pictures. They are breathtakingly beautiful. Such colours and everything is so glistening. The Samadh is unbelievable. I had read about the workmanship, of course, and seen a few pictures, but somehow had missed the realization of the great over-powering grandeur of it. All in all we are most grateful to be able to see a panorama of Soami Bagh through the pictures. It is like heaven. And as far away too.

I hope, the legal matters are being ironed out without too much discomfort to you. This is really a horrible world. The longer we live, the more apparent it becomes.

Thank you for the Prashad. It arrived in fine shape and Wava Sanderson distributed it among us. John de V. told us that many of the ladies of Soami Bagh prepare the food and package for mailing. Please extend to them my appreciation for their work. It always arrives beautifully sewn and shows the loving care that someone used for our benefit.

Mr. Fisher is well and I drive over to see him every so often. We are fortunate in having a group of people who live fairly near each other. It is lovely to be all alone in one's Faith.

There is no necessity for you to reply to this letter. I realize how busy you are and how much time is consumed in trying to answer all letters from the many Satsangis.

With Radhasoami blessings,

Affectionately,

M. R.

P. S. I wonder if you could send me two copies of Sar Bachan Poetry. For over a year I have wanted that book very much. I wish it were in English, but perhaps I can labouriously

translate a bit. Wava S. also wanted a copy, she said. Please let me know the price of the two books.

I feel as if I were withering on the vine without Satsang. It's really very difficult here without fresh impetus from advanced Satsangis.

M. R.

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R. S.

Soami Bagh, Agra.
14 October 1961.

My dear brother J. d. V.

As desired, the months and dates of birth of some of the Saints and Sadhs, and explanation and elucidation of certain phrases are given below. The names of the twelve months are Chait चैत, Baisákh बैसाख, Jeth जेठ, Asárh असाढ़, Sáwan सावन, Bhádon भादों, Kuár कुआर, Kátik कातिक, Aghan अघहन, Pos पोस, Mágh माघ, and Fágun फागुन. For बदी Badí and सुदी Sudí, you may refer to paragraph No. 61 (3) of the book "Teachings of Radhasoami Faith based on Babuji Maharaj's Discourses."

Kabir Saheb	Jeth Sudi 15 (Purnima)
Nanak Saheb	Katik Sudi 15 (Purnima)
Dadu Saheb	Fagun Sudi 8
Maluk Das Ji	Baisakh Badi 5
Sundar Das Ji	Chait Sudi 9
Jag Jiwan Saheb	Magh Sudi 7
Dariya Saheb	Bhadon Badi 8
Gharib Das Ji	Baisakh Sudi 15 (Purnima)
Charan Das Ji	Bhadon Sudi 3

Soamiji Maharaj	Bhadon Badi 8
Huzur Maharaj	Fagun Sudi 8
Maharaj Saheb	Chait Badi 2
Babuji Maharaj	Jeth Sudi 12

The eyes and fore-head of Sants and Sadhs reflect the spirituality of the region from where they come or to which they have access. It is by the eyes and fore-head that Sants and Sadhs are recognised.

साध का निरखो नैन और माथा, सत का नूर रहे जिन साथ ।
यह चिन्ह देख करे पहचान, गुरु पद का जिन हिरदे ज्ञान ॥

(Prem Bani Vol. 4)

Translation :—Behold the eyes and fore-head of the Sadh. In Him dwells the refulgence and light of Sat (i. e., Sat Purush). Those who are endowed with inner enlightenment, can recognise Guru by looking at His eyes and fore-head.

Hence the faces of all true Sants and Sadhs are, as a rule, lovely, attractive and handsome.

None of the Sants and Sadhs or their consorts was half-blind or squint-eyed. Of course, Mahatma Sur Das Ji was blind, but he was not blind since birth. He had Darshan of his इष्ट देव Isht Deva. Immediately thereafter he destroyed his eyes and rendered himself blind so that he might not see anything else thenceforward, and the form of his इष्ट Isht be ever before his mental eye.

Sakha Surats=Sakhá means friend. Surat=spirit. Hence
सखा सुरतें “Sakha Surats” means companion spirits. “Sakha Surat” of a Sant can be a “Sant Surat” only. When Huzur Maharaj declared Maharaj Saheb and Babuji Maharaj to be “Sakha Surats”, He meant to say that both were Sants. They had spiritual affinity. Had Huzur Maharaj said that they were “Sakhás”, the meaning would have been that they were friends. Maharaj Saheb was a Sant and a Nij Ansh. His “Sakha Surat” must *ipso facto*, be also the same. “Sakha Surats” means that they came together as Sants.

Please convey my hearty Radhasoami to Mrs. M. R. and tell her that I am sending the first part of सार बचन छंद बंद

“Sar Bachan Radhasoami (Poetry)” to her, and second part to Mrs. W. S. by Registered Book-Post, surface mail.

With hearty Radhasoami,

Yours affectionately,
S. D. Maheshwari.

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RADHASOAMI SAHAI

.....Mass.

October 15, 1961

My dear brother Sant Das,

Yours of September 28, October 4, Oct. 6., and your last note with the newspaper clipping enclosed. (Appendix D). All information on the book ‘Souvenir’ is wonderful and it affords us in the West a glimpse of the treasures contained in the three volumes of Jeewan Charitra Babuji Maharaj. It is certainly evident that dissentient groups have no other source of information than the publications of Soami Bagh.

I was surprised, and a bit annoyed, to receive an answer (No. 3, Appendix B) from Kirpal Singh, in view of the fact that my last reply (No. 2, Appendix B) was rather abrupt. I am enclosing it, along with my reply (No 4, Appendix B), which, this time, should put an end to this useless correspondence.

You must have received my telegram for Bhet to be submitted at Bhandara of Maharaj Saheb. I have processed an I. M. O. for twelve dollars to be used also for Bhandara of Babuji Maharaj next month.

Wava and I have started to seriously study Hindi. We have found a qualified lady who has taught Hindi before and who is a scholar of Hindi and Sanskrit. It is hoped that within a few months, we shall be able to stumble on some of the Holy Books.

Hope, all is well, and best wishes in your spiritual progress.

With a hearty Radhasoami to all,

Affectionately,
J. d. V.

(539)

Radhasoami.

Oct., 14, 1961

Dear beloved Sant Das,

Received a letter from G. S. this week asking if I had any objection in her starting a weekly Satsang at her home in..... What she had in mind was to have Satsang started at 8 p. m. with the first half hour devoted to religious music and tape, then $\frac{1}{2}$ hour devoted to reading done on the Soami Bagh books only, then $\frac{1}{2}$ hour of meditation; then a liquid refreshment at 9.30; no offerings taken.

This is our answer. "Now regarding the possibility of your starting to hold satsang in....., we feel that it is a matter for Mr. Maheshwari to pass on. One thing is sure, that anyone who holds Satsang is going to subject himself to a lot of bombardment from Maya and Mind (Kal). First it is imperative for smooth sailing that the leader be case-hardened against gossip, personalities, criticisms, etc., and for checking the motive he has for desiring to hold Satsang, to make 100% sure that there is not the least self-interest which can be a subtle matter. Page 262, letter 91 of Babuji Maharaj's Letters in "R. S. F. H. & T.", has been referred by Mr. Maheshwari to me in his desire to make sure that the spirit of propaganda be absolutely kept out of the activities of R. S. Satsangs and by Satsangis. We have been advised that.....is holding some kind of meetings at her home much of which is not according to the true teachings of Radhasoami Faith, the Parent R. S. Satsang of Soami Bagh. It is very easy for teachings of other religions, formerly followed by a leader of Satsang, to creep into the leader's talks inspirationally and confuse the Satsangis which of course is not good. In other words our motives must be pure and based on our desire to have His Mauj receive our full obeisance. The one prime activity of Sumiran and Dhyani at the focus is all important for everyone of us and if holding Satsang interferes, and intrusions come in during our Parmarthi exercises, then it is better that we make Sumiran and Dhyani our full-time job."

Mrs. Y. G. has been trying to succeed in holding Satsang at her home but there has been contention, etc., among some of the Satsangis, so I suggested that if this continues, that Satsang (twice a week) better be discontinued. Mrs. Y. G. has been heart and soul wrapped up in holding Satsang but I can also see that perhaps there have been other qualities lacking. Wish you would please write me your opinion of having Satsangis hold satsang until they become more seasoned or answer Mrs. G. S.

We are holding the monthly Bhandara at Mrs. G's home in Hollywood tomorrow Oct. 15th.

Florence joins with me in sending you and all of the Satsangis at Soami Bagh our sincerest Radhasoami.

Affectionately yours,
Herbert.

(540)

R. S.

Soami Bagh, Agra.
25th Oct., 1961

My dear brother Herbert,

Your reply to Mrs. G. S. is quite appropriate and I endorse it wholly, and lay stress on lines 3-7 on page 265 of H. & T. No music, religious or otherwise, should be allowed in our Satsangs. Tape recordings of Soami Bagh Satsang chanting alone may be played. Outsiders, and Beas and Ruhani followers, may be allowed to attend these meetings if they are eager to learn and profit from the Parent Satsang of Soami Bagh. No gossip, no talk or discussion on any subject or topic other than pure Parmarth as understood by the true followers of the Radhasami Faith, Soami Bagh, Agra, is to be allowed. The person, at whose house Satsang is held, should never entertain the remotest idea that he or she is a leader or more advanced spiritually than the other Satsangis. There are no leaders in Radhasoami Faith except the Sant Sat Gurus. Our own Satsangis may simply be informed, and then left alone. They may or may not come to

attend the Satsang. It is for them to choose. If these and such other things are kept in mind, then Mrs. G. S. can start Satsang at her house. Mrs. Y. G. may continue Satsang at her house. Those who don't want to come to the Satsang at her place, may not come. It is in the interest of the Satsangis themselves that they take advantage of such meetings. But if they think otherwise, they may do as they like. No compulsion, nor any inducement. Everything should be done smoothly.

With hearty R. S. to yourself and sister Florence,

Yours affectionately,
S. D. Maheshwari.

(541)

R. S.

Soami Bagh,
Agra (India)
27th Oct. 1961.

My dear brothers and sisters,

I take this opportunity of stressing upon you that greater time and attention should be devoted to reading and studying of the holy books, and the performance of Sumiran or the repetition of the Holy Name RADHASOAMI. You should also avail of every opportunity of attending Satsang at the house of Mr. & Mrs. H. W. McQuinn or Mrs. Yolanda Gonzalez. The procedure to be adopted at such meetings or Satsangs has already been sent to Mr. H. W. McQuinn. There should be no music, religious or otherwise, in our Satsangs. Tape recordings of Soami Bagh Satsang chanting may be played. Rest of the time should be devoted to reading and studying of the holy books, or discussion of the Parmarthi topics. But our Satsangs or meetings should never be turned into debating societies or social gatherings. Every one of you should guard against this evil. Sister Florence has been to the Satsang headquarters at Soami Bagh, Agra, India. You have all been initiated by or through Mr. H. W. McQuinn, and as such he and his wife should be looked upon as elder brother and sister. You should always show them

proper respect and regard, as is due to our elders. As a matter of fact, no Satsangi should ever think that he or she is more advanced spiritually than the other. You should go to Satsang with all humility and with an idea of learning and profiting, from the Parmarthi point of view.

I have sensed from some of the letters recently received that a few of you are quite in the habit of giving airs to yourselves. A Beas disciple (foreigner) happened to visit Soami Bagh nearly a year ago. During the course of conversation, when I happened to mention सहस्र दल कँवल Sahas-dal-kanwal, she promptly said, "I have passed this stage". When I spoke of त्रिकुटी Trikuti, she said, "Yes, yes, I have crossed this region." When सुन्न या दसवाँ द्वार Sunn or Daswan Dwar was mentioned, she said, "I always hear this sound." She closed her eyes and made peculiar gestures and said, "This sound is coming to me, I am hearing it," and so on and so forth. This is all nonsense and humbug. They have not detached themselves from the गुदा चक्र Guda Chakra even.

Never entertain the remotest idea that you are a specially gifted soul and would accomplish the task of four lives in this very life. (vide answer b, Letter No. 400, page 252). Parmarth is not eating of pudding. Be careful. Make endeavours in inculcating true humility and love for the Supreme Father Radhasoami Dayal. Talk and speak less. Listen to what the holy books say. Pay attention to what brother Herbert W. McQuinn and the elders tell. If you conduct yourself in this way, you and others will learn and profit by attending Satsang. If you disturb the harmony, peace and calm, you will be causing harm to yourself as well as to others who come to attend Satsang. If you cannot control yourself, better you do not go to Satsang. You are free to do what you like. As a humble brother and servant of you all, I have put my suggestions before you.

First read and study the holy books as best as you can. Then put questions just to clarify any point which you may not have grasped. If you are satisfied with the answer given by brother H. W. McQuinn, well and good. If not, you may refer the same to me, I will try to answer to the best of my ability and capacity. But never put questions simply for the sake of putting

questions, or showing your importance or displaying your knowledge or belittling our elder brothers and sisters. That is bad.

I can say Mr. McQuinn is a patient and sweet soul. Don't be unkind to him or others. Don't take advantage of his goodness. He has been entrusted with the work of looking after Satsang, Bhandara and Satsangis. He should have the respect as that appointee. Don't spoil the Satsang for those who sincerely come for enlightenment. Mr. McQuinn is very tolerant and kind, but there is limit to everything. Bickering and quibbling may tell upon him. Don't be unnecessarily argumentative, debating, fault-finding, etc. Satsang should not be converted into a babble of tongues. Don't upset others.

If you hold the view that Satsang is not necessary for you, you may not go to Satsang. But I tell you with all the emphasis at my command, that it is an erroneous view. You are welcome to hold your own view, but please do not instil the same thoughts in others.

With hearly Radhasoami,

Yours affectionately,
S. D. Maheshwari.

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R. S.

Soami Bagh, Agra (India)
November 8, 1961.

My dear brother J. d. V.,

As you know, the first and the second editions of the book "Discourses on Radhasoami Faith by Maharaj Saheb" were brought out by the members of the holy family in 1909 and 1929 respectively. The third and the fourth editions of the book were published by the Radhasoami Trust, Soami Bagh, Agra, in the years 1942 and 1958 respectively, the copyright having been transferred to the Trust by the members of the holy family.

The Hindi translation of the book was made by the late Sri Anand Swarup alias Sahebji Maharaj and was published by the Dayal Bagh Sabha in 1924 under the name and style of अमृत बचन (Amrit Bachan). The second edition of this translation was brought out in 1932 by the same Sabha.

I also translated this book in Hindi and published it for the first time in 1953 under the name of राधास्वामी मत पर प्रवचन (Radhasoami Mat par Pravachan).

Under the Copyright Act, copyright subsists until fifty years from the beginning of the calendar year next following the year in which the author dies, or in the case of those works which are published anonymously or pseudonymously, until fifty years from the beginning of the calendar year next following the year in which the work is first published.

As the book "Discourses on Radhasoami Faith by Maharaj Saheb" was first published in 1909, the period of 50 years expired in 1959. The Dayal Bagh Sabha published this book in 1960 under the identical and similar name and style as "Discourses on Radhasoami Faith by Maharaj Saheb" and marked it as the 'first edition'. In doing so, they have chosen to make a legion of additions, alterations, omissions, changes, etc., in the original text as dictated by Maharaj Saheb. Some of the more striking changes made in the book are listed below.

(1) Article 50, page 88.—".....that he bifurcated the moon in the course of his ascent."

The underlined word "bifurcated" has been changed to "divided". Saheb Ji Maharaj, the second guru of the Dayal Bagh sect, had translated it as और चढ़ाई के दौरान में उन्होंने शक्कुल क्रमर किया यानी चन्द्र के दो टुकड़े कर डाले. This clearly shows that he (Sahebji Maharaj) had accepted the word "bifurcated". He had used the correct and appropriate Arabic word शक्कुल क्रमर (Shaq-qul-Qamar) for bifurcation of the moon. For those who are not conversant with the Arabic language, he had used the simple words दो टुकड़े कर डाले. Dividing the moon is not शक्कुल क्रमर (Shaq-qul-Qamar).

(2) Art. 58, page 105.—".....holy pieces dealing with the ascent and journey of the spiritual entity upwards,....."

The underlined word has been omitted in the Dayal Bagh edition of the book of Maharaj Saheb. Saheb Ji Maharaj, the Dayal Bagh guru, had translated this phrase as ऐसे मौके पर साथ ही साथ इस क्रिस्म के शब्दों का पाठ होता है जिनमें सुरत की निज धाम की तरफ़ गंतरी चढ़ाई का बयान दर्ज है. The underlined Hindi word चढ़ाई is the translation of "ascent". Why his (Sahebji Maharaj's) followers have chosen to omit the word "ascent" is not understood.

(3) Art. 66, page 122.

As in all the 4 editions	As in the Dayal Bagh edition
<p>The answer to this <u>apparent</u> anomaly is that the manifestation <u>took</u> place by a</p> <p>process of attraction similar to that exercised by magnetism (vide Article 63). As the current <u>is</u> always</p> <p>towards the source, its action, so far as the creation is concerned, takes place <u>in the first instance</u></p> <p>and subsequently the influence of the source affects it, <u>that is to say</u>, the source acts by means of currents.</p>	<p>The answer to this anomaly is that the manifestation of <u>the prime current</u> <u>took</u> place by a</p> <p>process of attraction similar to that exercised by magnetism (vide Article 63). As the current always <u>first flows outwards and then turns back</u></p> <p>towards the source, its action so far as the creation is concerned, takes place first</p> <p>and subsequently the influence of the source affects it. <u>In other words</u>, the source acts by means of currents.</p>

People, responsible for making changes in the original text as dictated by Maharaj Saheb, have added the words, "first flows outwards and then turns back". There is no indication of the addition of these words even in the Hindi translation made by their guru, Sahebji Maharaj.

Hindi translation as in राधास्वामी मत पर प्रवचन (Radhasoami Mat par Pravachan) of the above passage.	Hindi translation as in अमृत बचन (Amrit Bachan) of the above passage.
<p>चूँकि धारा का रख हमेशा भंडार की जानिब होता है, इसलिये जहाँ तक रचना का सम्बन्ध है उसकी क्रिया पहले होती है</p>	<p>इसी तरह रचना के नुक्तए निगाह से अव्वल क्रिया धार हो की हुई और जब पहले धार फैल गई,</p>

और बाद में भंडार का असर उस पर पहुँचता है । कहने का तात्पर्य, धारों के ही द्वारा भंडार कार्य करता है ।

तब भंडार की आकर्षण क्रिया शुरू हुई, या यों कहो कि भंडार की क्रिया का इज़हार धारों की मार्फत हुआ ।

The underlined Hindi sentences on both the sides show the difference between the two translations of the words “subsequently the influence of the source affects it, that is to say, the source acts by means of currents.”

(4) Art. 69, page 127

As in all the 4 editions	As in the Dayal Bagh edition
The portion in which this commotion took place was the prime focus or kinetic centre of action.	This commotion took place at the prime focus or kinetic centre of action.

The translation made by Sahebji Maharaj, भंडार के जिस हिस्से में हिलोर वाक़े हुई वह अव्वल मरकज़ यानी शक्ति का सबसे पहला क्रियावान केन्द्र बना, conforms to the actual dictation of Maharaj Saheb as on the left side above.

(5) Art. 94, page 169, lines 2-4 — “A third class was, however, formed of them, in consequence of their having taken origin from three distinct sources.” has been changed thus : —

“Three classes of orbs were, however, formed by them, in consequence of their having originated from three distinct sources”.

The Hindi translation as appearing in राधास्वामी मत पर प्रवचन (Radhasoami Mat par Pravachan) is given below :—

निर्मल चैतन्य देश से कुछ मिलते जुलते ज्योतिर्विंब इन तीन धारों से जो सुन्न से निकलीं, पैदा हुए थे । इन तीन धारों के विभिन्न उद्गम स्थान होने से बिंबों या गोलों की एक तीसरी क्रिस्म भी पैदा हुई ।

(6) Art. 97, page 172, lines 5-8 — “Accordingly, Ākash occupies a separate sphere of its own below Trikuti, and with reference to this sphere it is not formless as a whole”, has been changed to

“Accordingly, Akash occupies a separate sphere of its own below Trikuti, and with reference to this sphere on account of its spherical form, it is not formless as a whole.

The underlined words denote the addition made by the Dayal Bagh Sabha. Hindi translation as appearing in राधास्वामी मत पर प्रवचन (Radhasoami Mat par Pravachan) is given below to make the sense clear. हम प्रकरण ६३ में कह चुके हैं कि त्रिकुटी की रचना के समय वहां जो परमाणु पैदा हुए थे, उनका एक विभिन्न स्तर आकाश के रूप में उत्पन्न हुआ। तदनुकूल त्रिकुटी के नीचे आकाश का एक अलग निजी मंडल है। इस मंडल को दृष्टि में रखते हुए आकाश को सर्वांग में अरूप नहीं कहा जा सकता।

(7) Art. 84, p. 146 top :—

As in all the 4 editions	As in the Dayal Bagh edition
The united action constituted the spirituality which was ever in conjunction with the Supreme Being Himself.	The united action of <u>these points</u> constituted the <u>spiritual current</u> which was ever in conjunction with the Supreme Being Himself.

(8) Art. 111, p. 201, last lines.

From what we have stated above, it is clear that man is the entity in whom the six divisions of Brahmand are reflected in a kinetic form. The apparatus for this reflex action

is to be found in the brain (vide Art. 23 and 24), and by means of the apertures provided therein which contain Brahmandi

potentialities in consequence of the reflex action taking place through them, the spirit of man can, under proper training, get access into Brahmand.

From what we have stated above, it is clear that man is the entity in whom the six divisions of Brahmand are reflected in a kinetic form. The apparatus for the reproduction of the divisions of Brahmanda in man

is to be found in the brain (vide Art. 23 and 24), and by means of the apertures provided therein which in consequence of the reflex action taking place through them, contain in a potential state the powers found in Brahmand,

the spirit of man can, under proper training, get access into Brahmanda.

(9) Art. 123, p. 232, lines 2-9

As in all the 4 editions

The cause thus ever gives its impression to the effect, and the two represent different conditions, of one and the same thing. The circumstances which accompany the cause

and the effect are, however, ordinarily dissimilar in character, and it is not therefore possible to trace the inherent connection between them.

As in the Dayal Bagh edition

The cause thus always gives its impress to the effect, and the two represent different conditions of one and the same thing. The circumstances which accompany the cause are connected with those which accompany the effect and the two represent different conditions of one and the same thing. However, as the circumstances which accompany the cause

and the effect are ordinarily dissimilar in appearance, it is not possible to trace the inherent connection between them.

(10) Art. 124, p. 233, lines 15-22

The region which was nearest to Him, and which in point of expanse was immensely greater than the rest of the creation, was made immortal at once, endowed with such spirituality that the creation

itself became intelligent as a whole, and attached for ever to the supreme source.

The region which was nearest to Him, and which in point of expanse was immensely greater than the rest of the creation,

itself became intelligent as a whole, and became attached for ever to the supreme source.

(11) Art. 47, page 84, lines 2-4 —“.....but when such adepts became extinct the formulas alone were regularly observed,.....”

The underlined words have been changed thus :—

“.....but when such adepts were no more, the external ceremonials only were regularly observed,...”

It may be pointed out that the idea conveyed by the word “formulas” is not “external ceremonials”.

(12) In the heading of Part III of the book, page 135, "genesis" has been replaced by "order". Elsewhere also in the book "genesis of creation" has been changed to "order of creation"

(13) Art. 76, page 135 — ".....a state commingled with energy,....." has been changed to

".....a state instinct with energy,....."

(14) Art. 76, page 136, last words — "convergent direction" has been changed to "convergent manner."

(15) Art. 96, page 170, 1st sentence—"The matter or molecules which issued forth from Trikuti (vide Article 93) is void of intelligence although it is very subtle and pure and highly charged with energy".

"is" has been changed to "was". But Saheb Ji Maharaj, the guru of the Dayal Bagh sect, had used the word "is", and not "was", in his Hindi translation.

(16) Art. 100, page 179 — The heading "Gradual Development of the Senses" has been changed to "Development of the senses in Brahmanda"

(17) Art. 107, page 193, lines 10-13.—"The continued action of the tendency, referred to, is constantly resulting in a down flow of spirituality, which is eagerly imbibed by the nether regions dry as dust." This has been changed to :—

"The continued action of the tendency, referred to, results in a constant down flow of spirituality, which is eagerly absorbed by the nether regions which are so devoid of spirituality as sand is devoid of moisture."

(18) Art. 39, page 72, 5 lines at the bottom—"Having thus noted His main attributes, it is a truism to say that whatever He has done, is doing, or will do, is fraught with supreme intelligence".

The underlined word "fraught" has been changed to "equipped".

(19) Art. 23, page 51, last sentence — "This function of the brain constitutes the supreme importance of the organ in the

economy of the microcosm. We now proceed to indicate where the subtler and higher planes referred to, are associated in the brain.” This has been changed to :—

“This function of the brain emphasizes the supreme importance of this organ in the economy of the microcosm. We now proceed to indicate with which part of the brain the subtler and higher planes, referred to, are associated.

(20) Art. 122, page 225 bottom.

As in all the four editions.	As in the Dayalbagh edition.
The religious craving, which is manifesting itself in an unmistakable form among all nations of our earth, is due to the attractive upward impulse referred to. The manifestation of extraordinary spiritual powers and conditions	The religious craving, which is manifesting itself in an unmistakable form among all nations of our earth is due to the attractive upward impulse referred to. The manifestation of extraordinary spiritual powers and conditions
which are becoming more frequent now, may also be ascribed to the same cause.	<u>created by terrestrial disturbances and accidents, etc.,</u> which are becoming more frequent now, may also be ascribed to the same cause.

The underlined words on the right side have been added by the Dayal Bagh Sabha. But these words are not found in Sahebji Maharaj’s Hindi translation. The addition of these words has quite changed the sense and meaning conveyed by the original text.

Hindi translation as in राधास्वामी मत पर प्रवचन (Radhasoami Mat par Pravachan) of the above passage	Hindi translation as in अमृत बचन (Amrit Bachan) of the above passage
उल्लेखित ऊपर की ओर के आकर्षण के कारण पृथ्वी की हर कौम के लोगों में धर्म या परमार्थ की प्यास जागती हुई स्पष्ट व अचूक दिखलाई दे रही है।	आजकल यह जो दुनिया की हर कौम के हृदय में परमार्थ के लिए प्यास प्रकट हो रही है, वह सब चेतन धार का ऊपर की जानिब खिंचाव होने ही का

आजकल जो असाधारण आध्यात्मिक करामातें और हालतें दिन २ अधिक बार बार देखने में आ रही हैं, उनका भी यही कारण है।

नतीजा है और यह जो अजीबो गरीब रूहानी शक्तियों व अवस्थाओं का इजहार देखने में आ रहा है वह उसी की वजह से है।

What can one say about it ?

With hearty Radhasoami,

Yours affectionately,
S. D. Maheshwari

(543)

R. S.

Soami Bagh, Agra
13th Nov., 1961.

My dear sister,

Yours of October 28 to hand. Please excuse me if I have to speak rather bluntly. You must know that a big lump on the head or any part of the body or any such thing is not and cannot be a sign of spiritual attainment. You should not have entertained such a notion. It may either be a tumour or some physical deformity. The gentleman whose photograph you have sent to me is a Sikh. The prominence on the top of his head is perhaps the knot of long hair. The physical marks of spiritual attainment are traceable only in the eyes and forehead.

Question 1. Is a prominence on top of a head an accompaniment for spiritual progress in the case of true Sadhs or Sant Sat Gurus and Saints ?

Answer : No.

Q. 2. If one is 'left-handed', would that person hear the sound from the left side instead of the right side ? (I am referring to the right ear, left ear, actually.)

A. No. Inner vision and hearing of Shabd have nothing to do with such things as left-handedness or right-handedness or blindness or deafness. Surat or spirit is neither left-handed, nor right-handed; neither blind, nor deaf. Inner Darshan

is not seen by the physical eyes, nor the inner Shabd heard by the physical ears. You should have already known this fundamental thing.

Q. 3 Why is there no Bhandara for Buaji Saheba ? She was a Sant Sat Guru, according to History and Tenets.

A. Buaji Saheba's Bhandara is held every year at Varanasi in May to commemorate Her departure.

Q. 4 Who was Babuji Maharaj initiated by – Soamji Maharaj, or Huzur Maharaj ? I realize Babuji Maharaj's connection with Satsang since 1874. Was Omrao Raja Lal initiated by Huzur Maharaj ? (somebody of another group asked me these questions, and I couldn't answer them.)

A. Babuji Maharaj was initiated by Soamiji Maharaj. (lines 3-7, page 74, H. & T., and letter No. 487, volume 2 of the Correspondence with Americans.) Dr. Umrao Raja Lal was initiated by Babuji Maharaj.

Q. 5. Why is Huzur Mahraj's Bhandara always the same ? Why does it not change like the other dates ?

A. Refer to paragraph No. 5, page 139, and the last paragraph of letter No. 129, pp. 347-348, Correspondence Vol. I; and paragraphs Nos. 4-7 of letter No. 278, Correspondence Vol. II.

Q. 6. What are we celebrating on the Bhandaras, their physical births, physical deaths, dates of initiations or when they manifested themselves as Radhasoami ?

A. Annual Bhandaras of past Sant Sat Gurus are generally held in commemoration of their departure. The Bhandara of Soamiji Maharaj is celebrated on the day of His birth as well.

Q. 7 In correspondence with Americans, Vol. I, p. 538, you answered somebody, the 'Ártí' of Sar Bachan Poetry, as a good reading to be done on a Bhandara. What constitutes the Arti of Sar Bachan Poetry ? Prem Bani ? Would Maharaj Saheb's Discourses on Radhasoami Faith be a good substitute (part 3) ?

A. The answer to this question is contained in the first five lines of the letter quoted by you.

- Q. 8. Is 'communion' of the spirit with sound - the practising or listening of the sound without actually being drawn up into it, or is communion the actually being drawn up into the current whereby one visits the higher regions ?
- A. Communion of spirit with Shabd or Sound consists in (1) listening to the Shabd, (2) being drawn up into the Shabd current and (3) visiting the higher region from where that particular Shabd comes. These are the three phases or stages of one and the same phenomenon. If one listens to the real Shabd, one is necessarily being drawn up into the Shabd current and towards the higher region from where that Shabd comes.
- Q. 9. Does the motor current go down from both eyes to *Idá* then up through *Pingalá*, 'or does the motor current function differently ?
- Q. 10. After we have made contact with the sound current, ride up it and behold the Sant Sat Guru, do we continue Sumiran while in His presence, or do we stop repeating the holy name at this point, until we come back to Tisrá Til, where we would naturally resume Sumiran again ?
- Q. 11. Sunn, during our initiation, was pictured as a 'full moon' - with or without the colour of blue black sky surrounding it ? If not blue, what colour ?
- Q. 12. Trikuti is described as a red morning sun - couldn't this colour also be described as a glowing orange ? I have watched many sun risings, and I only see red when the sun is covered with clouds.
- Q. 13. If Trikuti sun is definitely red, is the hue of the surrounding ether red too ?
- Q. 14. Is it possible to see a yellow hue above Sahasdal Kanwal ? Could the yellow hue (if one does see this colour in the regions above Tisra Til) be of Trikuti or Sunn ?
- A. Such questions are purely academical and obviously are the result of idle curiosity. They would not arise in the mind of the person who sincerely, lovingly and with humility

applies himself to the performance of Abhyas (Sumiran, Dhyān and Bhajan), and has a firm and strong determination to get out of this wretched and miserable world and has a fervent desire for reaching the Holy Feet of the Supreme Father Radhasoami Dayal. Answers to such questions are also there but I think that they would only give rise to endless and useless inquiries and discussions which have no real value or benefit from the point of view of Parmarth. The best course is to perform Abhyas and see things for oneself.

Q. 15. I still am not clear as to why there is necessarily a definite sex distinction of getting access to the higher spiritual regions, while in the physical body (except for Nij Ansh). I read your answer to Yolanda's question, recently, pertaining to this matter.

A doctor friend of mine told me, the male and female brains are constituted the same. It would seem, therefore, that the apertures in the grey and white matter are all there. So why the difference ? Isn't it true that if a woman actually did reach Sunn, and concentrated on the centre of Bhanwargupha, that she would automatically have the spiritual development to awaken this centre to the requirement needed for further development ? If she has the 12 physical apertures of Brahmand and Sat Desh, why not the subtle centres ? If she has the subtle centres, why cannot she develop them ?

A. "In the structure of the human frame the brain is the most extraordinary organ. The functions of all its parts are, however, not quite understood. Different parts of the brain have no doubt been mapped out with reference to the parts they play in regulating the lower structure. For instance, there is the speech centre in the brain, the centre which regulates locomotion, etc., etc., but the knowledge we possess of the functions of the brain is of a most superficial character and is quite incommensurate with the economy of this wonderful apparatus." (Paragraph 1, Article 23, page 48 of "Discourses on Radhasoami Faith" by Maharaj Saheb).

Before answering this question I would like to hear from you on the following :—

Would you please explain why a woman does not grow moustache and beard ? Why cannot a man bear children like a woman ? What is the significance of moustache and beard being in the front in the case of a man and long hair falling on the back in the case of a woman ? Please get answers to these questions from your doctor friend and the "somebody" of another group who asked you questions Nos. 3 and 4 above.

Q. 16. I am not sure what you mean by 'awakening' of a spiritual centre. Does an awakening of a particular region mean riding the sound current to a particular region, or can it mean an awareness that something is happening at or in that centre without actually riding the sound current, such as feeling something with a moving sensation or a collected force in that centre, or a tickling sensation, or a feeling of bliss in that centre ? Are any or all of these indications I have just mentioned an 'awakening' of a region higher than Tisra Til ?

A. 'Awakening of a spiritual centre' means hearing the Shabd of, getting access into, and experiencing bliss of, that particular centre or region. Feeling something with an upward moving sensation is an indication of abstraction and moving up of the spirit current. It is a good sign, but by itself, it is not any great achievement or the end of all efforts.

Q. 17. In the Discourses on Radhasoami Faith by Maharaj Sahab, page 226, two quotes (1) "In accordance with our theory, the spiritual current from the purely spiritual region will, at no distant date, become predominant in this world when the central phase of the conjunction with the first grand division of creation takes place. All the troubles that we are now undergoing will disappear and a condition more ameliorating, joyous and blissful than that of Satya Yuga will supervene." (2) "When the spiritual regeneration and elevation have been effected thus in the third and second grand divisions of creation, the time for the great dissolution will come. By the time of its occurrence a very large number of entities will reach the region of pure spirituality

and would become immortal for ever". Then on page 235 of the same book, I quote, "If the time for the great dissolution has arrived, this grace comes direct from the gracious Supreme Creator of the purely spiritual regions, otherwise it descends from Brahmand." Now, the fact that Radhasoami has appeared here, does this mean that we are now in dissolution phase? Or, are we near the central phase of the conjunction with the first grand division?

A. We are near the central phase of the conjunction with the first grand division. Troubles will increase and go on increasing. There is yet a long long way for the joyous and blissful condition of Satya Yuga to supervene. That period will last for about a thousand years, after which the actual dissolution phase will set in.

Q. 18. Would the occurrence of the heavens that is going to occur on Feb. 4, 1962, have any bearing to what phase we are in? (I am referring to the date where scientists say there will be a conjunction of several planets and an eclipse of the sun and the moon). Or, could this date's events have any bearing on the manifestation date of Radhasoami?

A. Nothing of the sort.

Q. 19. Is there any statement made in the Radhasoami Faith teachings that is against a divorce? (I might mention here that I signed the decree before I was initiated by Babuji Maharaj. Otherwise, I would have consulted you. Still I would like to know the answer to this question, any way).

A. No, there is no statement for or against a divorce in our books. The definition of good and bad acts given in our books covers everything. It is a personal matter. You may do what you deem fit and proper.

Q. 20. After one is divorced, is it permissible to remarry and still be in good standing with the R. S. Teachings? (I ask this, though right now, I am not planning to.)

A. Yes, one may re-marry after divorce.

A. 21. Your reply to Mr. John Lovelace, the representative of Sardar Kirpal Singh, was alright. You might have as well added that he should not have the least anxiety for the salvation of your soul. On the contrary, he should work for his own salvation. One may pertinently pose the question, "How does he know that he has been hooked up to the sound current ? And which sound current ?"

Q. 22. In spite of the fact that the one that sanctions the initiation is not necessarily the Sant Sat Guru, as in the case of Omrao Raja Lal, is the one that sanctions always of a spiritual level of Sat Desh ?

A. Only the Sant Sat Guru knows it. As a matter of fact, all true followers of Radhasoami Faith are of a spiritual level of Sat Desh, because they are soon (in 4 lives) to get admittance into Sat Desh. Spirits of lower level will never accept Rádhasóamí Faith as represented by Soámí Bágh Ágrá.

Q. 23. On page 53, end of 1st paragraph of Phelps' Notes, "With the emanation of Kal came Kalpaná, thought." Now is "thought" here referring to thought as we know it, with the influence of individual mind and of universal mind and its tendencies for desires etc. ? Or isn't there such a thing as "thinking" in Sat Desh ? This is very tricky to put into words. I am aware that Sat Desh is all intelligence. Yet how would one of Sat Desh know or be aware of anything, unless it thought ? Couldn't it mean that thought in Sat Desh is cause and effect all in one and with no desire attached to it except for partaking of God's bliss ? Therefore, that thought there functions quite differently from here.

A. "When all was love and attraction inwards, Kal did not manifest. But when the force of love failed to draw the object of attraction inwards, the unattracted object became Kal and the reflection 'What shall I do ?' was the first thought". (top of page 53 Phelps' Notes).

This first thought was of the highest and subtlest form of Kalpaná or thought. In lower regions it went on becoming grosser and grosser.

There is no thought or Kalpná in Sat Desh. Please read carefully article 18 "Life in Sat Desh", Phelps' Notes. Awareness and knowledge are the attributes of intelligence. It is wrong to think that knowledge and awareness cannot be had without mind. As a matter of fact mind also cognises and becomes aware with the help of spirit, but because of the presence of matter and grossness, it has to make effort and to think. Thinking, in fact, is an effort of mind to gain knowledge. It is a limitation. Pure spirit has not to make any effort and its knowledge is direct and spontaneous and, therefore, it has not to think. Hence it is that in Sat Desh, knowledge is immediate and there is no thinking or Kalpaná there.

A. 24. It is not like this that first to be created were men, then animals, then plants, and so on and so forth. All forms came into existence simultaneously. In other words, something like showers of rain happened.

Q. 25. In Phelps' Notes, p. 26, 2nd paragraph, "First there was the region of unchanging, eternal, unbroken equilibrium of pure spirit in the highest degree of tension...Anami Purush (Supreme Being). This region has never known any change. The second was the region of Sat Desh, the six highest spheres.". Then on page 46, same book, 1st Paragraph, ".....and then some great spirit in Sáyujya associated with Radhasoami Dayal, His son in a special sense, volunteered as it were, to descend to that region..... This is the Incarnation of the Sant Sat Guru". Now am I interpreting right when I understand that there are six regions in Sat Desh plus Anami Purush, the spirit pole and Supreme Being, and that Radhasoami Pad is where our Sant Sat Gurus come down from; and that Anami Purush and Radhasoami Dayal are two separate beings still and that it would be totally impossible for Anami Purush to come down, and that Radhasoami Dayal is Anami Purush, Son and Sant Sat Guru? Or 2, (up to the semicolon then), Anami Purush and Radhasoami are one and the same and Radhasoami Dayal's Son the Sant Sat Guru?

A. Anami Purush and Radhasoami Dayal are not two separate Beings. They are one and the same. They are the unmanifest and manifest states, respectively, of the same Being. (vide letter No. 440, paragraph No. 3).

राधास्वामी और अनामी एक हैं। अनामी ने जो रूप और नाम धारण किया, वह राधास्वामी है। मगर इस कहने का मतलब यह कभी नहीं है कि राधास्वामी महदूद है या अलग है। जैसे अनामी अकह अपार अनन्त और अगाध है, वैसे ही राधास्वामी भी अकह अपार अनन्त और अगाध है।

(paragraph 3, Bachan 72, Bachan Babuji Maharaj Part I).

Translation :—“Radhasoami and Anami (or Anami Purush) are one and the same. The Form and Name assumed by Anami is “Radhasoami”. But it does not mean that “Radhasoami” is finite or is distinct and separate. Just as Anami is indescribable, fathomless, unending and without beginning, similarly Radhasoami is also indescribable, fathomless, unending and without beginning”.

Bachans 3, 4, 7 and 12 of Sar Bachan ·Prose, Part I, may also be perused.

Most of the questions posed by you are such that a devotee or Abhyasi of the Radhasoami Faith is ordinarily not required to know their answers in the beginning. What is required is that he should have love for and faith in the Holy Name “Radhasoami”, and this faith and belief should have been found on the understanding that “Radhasoami” is the true and Dhwanyatmak Name of the Supreme Creator and that true and complete salvation cannot be attained without Surat Shabd Yoga into which he should have been initiated by a true Sant Sat Guru or by any person duly authorized by Him. A true seeker and loving devotee should have the salvation of his soul uppermost in his mind. Mere intellectual and academical interest in the principles of the Faith is barren of real Parmarthi benefit. As he progresses in his Abhyas, the secrets of the Creation will go on being unfolded before him. This is the only way of getting acquainted with the inner or spiritual secrets. If he is confined to intellectual and academical level only, there is

likelihood of all sorts of new doubts and questions cropping up in his mind every day.

Do you ever attend Satsang held at Herbert's or Yolanda González's place ? If not, why not ? If you attend, do you always pester Herbert and Yolanda with such intellectual and academical questions ? I wish to impress upon you and all others that all should avail of every opportunity of attending Satsang, and when they do attend, they should never indulge in attempts of cornering the elderly persons such as Herbert and others by posing such questions as are generally barren of Parmarthi benefits.

I have not answered your question on the particulars of the Indian Calendar. I am at a loss to understand why you should have a desire for it. Why should I devote my time in writing about it ? What benefit will it bring to you ? Even if I oblige you by writing a page or two on this subject, I dare say, you will not be able to understand a bit of it; and in turn you will pose hundred and one questions on this topic in your next letter. Where will this chain of questions and answers end ? It is enough that you are informed of Bhándará dates every year in advance, as all Satsangis in India are informed. (Vide paragraphs 59-61, Babuji Maharaj's Discourses, and letter No. 537)

However, I will give answer to question No. 15 on hearing from you. Answer to this question is, of course, important and worth knowing by Satsangis. But remember, ultimate 'whys' and 'wherefores' are not answerable. If you go on asking "why, why, why.....", no body can satisfy you.

Satsang and Abhyas constitute the foundation upon which rests the edifice of true Parmarth. It is not possible to do full justice to all questions in correspondence. Ordinarily, such questions should not arise in the mind of a sincere devotee. As he applies himself to the performance of Abhyas with sincerity, and progresses inwardly, these questions will of themselves dissolve and not require to be answered.

With hearty Radhasoami and sincere apologies for being outspoken,

Yours affectionately,
S. D. Maheshwari.

(544)

RADHASOAMI SAHAI

*Arlington, Mass.,
December 5, 1961.*

My dear brother Sant Das,

Yours of the 29 November to hand. Sorry to hear of your wife's illness..... Hope that by Mauj your state of affairs will change for the better.

Satsang was held here last *Saturday, December 2*, and was attended by *all except Stanley and Ann Lee*. It was greatly enjoyed by all, and Nirmal Thakkar attended. I have received today tape recording made at Centenary of Babuji Maharaj. It is very wonderful, and will certainly be enjoyed by all. Quality of recording is very good.

Please accept my heartiest Radhasoami and continued blessings of Babuji Maharaj.

Affectionately yours,
John de Verrier.

(545)

Radhasoami

(at the post office counter)

San Marcos, Calif.
December 20, 1961

My dear beloved Sant Das,

We have just received your heart rending letter of December 13 with a photo card of Babuji Maharaj. Oh ! how our hearts go out to you and Mrs. Maheshwari and our prayers that Radhasoami Dayal may sustain you with His infinite Love and

Mercy and give you the necessary Grace during this trying time. May she be given strength and fortitude to stand the ravages of pain, thru His Mauj. We hope and pray she is resting more comfortably by now. We sincerely appreciate your telling us of the details of the situation. It is most difficult to be thankful for such experiences but we have been reading in the holy books all the references on SARAN that we could find, in preparation for the Bhandara on the 25th, and are confident our eyes will be opened to see His handiwork in all, inspite of present evidence to the contrary.

We rejoice to learn that the serenity and spiritual radiance of Mrs. Maheshwari were recognised by the surgeon and others attending upon her. Who can say but what this will have a far reaching effect in their soul salvation. It inspired us too.

Many thanks for giving us the important dates of the next year, 1962.

Judging from the present replies reaching us, the attendance at the Bhandara of 25th December will be somewhat reduced due to previous arrangements by many, and Xmas being a "family day". However those who attend, I believe, will evidence a deep sincerity and interest in their spiritual unfoldment.

Rest assured we are with you in our prayers, and please give Mrs. Maheshwari our love and affection. We also wish to thank you for the exceptionally beautiful coloured photo card of Babuji Maharaj; it truly is a master-piece.

We hope and trust, that through the Grace and Mercy of the Most Exalted Ever Merciful Supreme Father Radhasoami Dayal, the next year will bring what we desire most.

With hearty Radhasoami to you all,

Yours affectionately,
Herbert and Florence

(546)

RADHASOAMI SAHAI

Arlington, Mass.
January 2, 1962.

My dear brother Sant Das,

Blessings for the New Year—let us have the strength to accept whatever it may bring as the Mauj of the Supreme Father. We cannot help, however, wishing that this year might bring the manifestation of the Supreme Father Himself.

I received your lovely card, and also the three books in Hindi. I thank you greatly for the kind thoughts.

I am in process of making prints of a couple other photographs to give you and others opportunity to choose, let us say, two or three among them. I would then, as you suggest, send you the photographs.

I notice in the translation of couplet No. 11 of Mangalácharan मंगलाचरण (No. 535), there occur the numbers (1) ten million, (2) thousand million, and (3) hundred thousand million. Are these simply poetic fancies or do they have some singificance from the spiritual point of view ?

I pray that your wife is better. May the grace and mercy of Babuji Maharaj continue over your head.

With hearty Radhasoami to all of you,

Yours affectionately,
John de Verrier

 (547)

Dearborn, Michigan.
January 6, 1962.

Dear brother Sant Das,

Please forgive me for my failure to write to you sooner. I have tried many times and in many different ways to write to you and express my sincere thanks for the blessed things you sent to me, the pictures, Prashad and the books. But every

time my mind fails to cooperate and I cannot find words and phrases to express my feelings about the teachings of the Radhasoami Faith and to thank you with all sincerity that I have, and through you, the Merciful Radhasoami Dayal for His grace and mercy which He bestows on us, through your blessed efforts to translate His words (the highest truth ever revealed to mankind), into English language, to help us to understand and do as much as we can for our salvation.

I read the books every night after I am through with my day's work, and I pray to Supreme Father Babuji Maharāj to guide my mind to understand the truth and act according to His supreme will, as I believe, there is nothing higher and more precious for me than be blessed with His grace and mercy and be conscious of His love which is my life and energy, and of which I had no knowledge before I read the books of the Radhasoami Faith, and I realize that I am unworthy even to express His Holy Name with my unclean lips. On His Holy Feet, I surrender myself. I believe Him to be the Supreme Power of powers, above all the creation, visible and invisible, through whose grace and mercy I will attain salvation of my soul. Everything that I am, I am of Him. At His Holy Feet, I pray to increase love and faith in me to be able to perform my practices (Abhyas) more and better every day, for I am weak and powerless to do anything without the protecting hand of Sant Sat Guru Babuji Maharaj, my Supreme Protector.

In a most humble spirit, I request, if I am worthy, please send me some Prashád and Charnámrit which I value as blessed gifts of my Sant Sat Guru Babuji Maharaj. I take them in the morning before I take anything else, and at night before I retire.

In concluding, I ask, if there is any word or expression in this letter which does not fit properly, please forgive me because my mind works slow in this kind of expression.

With heartiest Radhasoami to all in Satsang,

I remain,
affectionately,
Gus Samos.

(548)

Radhasoami Sahai

....., Calif.,
January 3rd, 1962.

Dear kind and gentle Satsangi brother,
Mr. Maheshwari :—

I am sorry that I have neglected to write and thank you for the lovely card with the picture of our Beloved Master on it. The holidays were very strenuous and so now "Thank you ever so much".

Enclosed is a copy of a manuscript sent to a Soami Bagh Satsangin here in the U. S. A. It passed several hands and then was shown to me and I copied it sending also a copy to Mr. McQuinn in case he had not seen it. I know that you know the contents but I sent it to you so you could see to what lengths the seceding groups will go to gain their end. This manuscript came from the Baes group. The Satsangin, to whom it was sent, is unstable enough as it is and I am sure that this has added to it. However she showed it to another person who was about to enter Soami Bagh and now has changed his mind and is going to write to Dayal Bagh for more information, so he says. He was a former Kirpal Singh disciple. I know that rival groups will stoop to most any means to throw a wrench in the works, so to speak. They use people like this Satsangin who, because of her inability to cope with her own problems, will unintentionally wreck other's peace of mind and equilibrium. To those of us who are sure of ourselves as to the teachings, and cannot be moved by such letters and spurious literature, it can be read and discarded. Therefore if questions are asked of me concerning it I will refer all questioners to History & Tenets where the whole story is so aptly told. If people would read their books a little more thoroughly, things of this kind would not gain a foothold. However if you have the time, dear brother Maheshwari, will you make a few comments so that I can show it to others ?

Mr. McQuinn sent me your letter to him in which you wrote of your dear wife's illness. You have the sympathy of all of us I am sure and I, for one, shall pray for your wife every day

and for you also. Some where I have read and I think it is in Babuji Maharaj's Discourses that those special souls who are especially dear to the Beloved Master spend out the whole of their Karams in a lingering and painful illness, but by doing so, receive enormous grace and spiritual elevation. I am sure that this is the case with your beloved wife. It is difficult to surrender to the Mauj of the Supreme Father when one's heart is overflowing with grief but my gentle and kind brother, His beloved presence near your wife and near you also, is a great benediction. His nectar flows down upon you both all the time for you are His special loving children. To see a dear and loved one suffer is great pain to the beholder but He is merciful and both of you will receive from Him strength and courage to see this unhappy time through whatever it is His Mauj to give to to you. Have courage dear friend.

My husband and I attended the Xmas Bhandara at Mr. McQuinn's house, and had to drive 115 miles in very dense fog. I expect also to attend the Basant Panchmi Bhandara at Mr. McQuinn.

Hoping to hear from you soon with good news as to your wife's recovery, I pray that our Beloved Master Babuji Maharaj Radhasoami Dayal gives you both every blessing. Good wishes for a bright and happy New Year with great spiritual elevation and the special Darshan of our Beloved Master. Radhasoami Radhasoami Radhasoami

Affectionately,
Yolanda Gonzalez.

(549)

R. S.

Soami Bagh, Agra.
January 12, 1962.

My dear sister,

I am in receipt of your letter of the 3rd enclosing a copy of the manuscript sent by a Beas Satsangi to a Soami Bagh Satsangin there in the U. S. A. These are excerpts from the recent judgment of the Agra Court, which has been appealed against in the High Court.

In former litigation, the lower court and the High Court decided the case against Soami Bagh. But the Privy Council in England reversed the judgments of the courts in India, and the Dayal Bagh party was ordered to pay the costs of the Soami Bagh party in both courts in India and of that appeal. The lower court and the High Court passed decrees on 30th November 1926 and 12th June 1929 respectively. The Privy Council passed its judgment on 5th March 1935, i. e., 9 years after the lower court's order. The present case will also take about 9 or 10 years, if not more, for the final decision by the Supreme Court of India. We are not concerned with, nor disturbed in the least, by what the rival institutions are doing or may do. We don't worry about such things.

You or any other Satsangi may ask questions on any of the topics, for the sake of clarification. I will try to give most convincing and satisfactory answers supported by our scriptures, and other documentary evidences and proofs. "Correspondence with certain Americans, Vol I" was published two years ago. Even then no body can give more satisfactory or better answers to any of the tricky questions dealt with by me in this book. You may test the veracity of this statement. (vide letter No. 202, last line on page 467, and four lines on page 468, Correspondence, Vol I).

Place the photographs of Soamiji Maharaj, Huzur Maharaj, Maharaj Saheb and Babuji Maharaj on one side and those of the leaders of other groups on the other side, and see what is what and who is who.

Lala Sundar Lal Ji was not a Sant Sat Guru. He was only a devotee of the Sant Sat Guru Babuji Maharaj. But look at his face in the photograph sent to you and others. It is not yet one year that he passed away. His memory is still fresh in our minds. You know what sister Florence, Mr. Fisher and Mrs. E. B. Ross have spoken about him and his eyes. Does any of the pseudo-gurus stand comparison even to Lala Sunder Lal Ji ? (vide lines 1-2 at page 194, and 1st paragraph of page 404)

What is happening or may happen hereafter is all by the Mauj of Radhasoami Dayal Babuji Maharaj. People will ask questions on topics not yet enquired into. In giving answers to those questions, things hitherto not disclosed will be brought out on the surface and made known to all of the present generation as well as of the future. In my humble opinion, this is the big idea behind this seemingly unpleasant activity. May He grant us wisdom and guidance to keep our head above water in these difficult and trying times. Let the doubtful and unstable persons leave us. I would say, sooner the better.

This was the Mauj of Radhasoami Dayal. In fact Maharaj Saheb had said so, shortly before His departure. He had hinted plainly that after His departure the निर्मल *nirmal* (pure) Satsang would be very much reduced. What He had declared came to pass and, of course, in view of what was to come thereafter, was for the best. (lines 19-25, page 68, H. & T.)

In the end I would like to impress upon all true devotees to remain firm and strong in their faith and belief that

Soamiji Maharaj was Radhasoami Dayal
 Huzur Maharaj was Radhasoami Dayal
 Maharaj Saheb was Radhasoami Dayal
 Buaji Saheba was Radhasoami Dayal
 Babuji Maharaj was Radhasoami Dayal

My wife was slowly improving in her health and gaining strength day by day. But all of a sudden, she took a turn about a week ago, and her condition grew serious so much so that the physician was rather worried about the condition of her pulse and heart. This set back was somewhat disheartening to us all and we began to wonder as to what the Mauj was. Thanks to Radhasoami Dayal, she is now slightly better, but her health is very very delicate. May Radhasoami Dayal shower His Daya and Mehar.

With hearty Radhasoami,

Yours affectionatly,
 S. D. Maheshwari.

(550)

Radhasoami

San Marcos, Calif.,
January 11, 1962.

Dear Beloved Sant Das,

.....received letter from Mr. Frank M. Young,
Berkeley, Calif., with the following paragraph :—

On last Wednesday about 7:50 p. m. I received a long distance (telephone) call from Washington D. C. It was from the same Khanna that is mentioned in "Correspondence with certain Americans". This party asked me about my being a member of Radhasoami Faith, Soami Bagh, and I admitted that it suited me fine. He then interrupted me by saying, "But all their Gurus are dead, and Ruhani Satsang has a living Master (Kirpal Singh)". My answer to that remark was, "Then how you people come to use the Holy Books of the Parent Group for your information." Before he could answer further, I gave him a parting shot : "I am very much satisfied; thank you for calling, and good-night".

Washington D. C. is over 3000 miles from Berkeley, so a telephone call by Khanna must have meant that he was in great need of someone to pay his bills, no matter what it cost him. But, in this case, he approached the wrong person. I do know that K. owes money to others and that he has endeavoured to pry some out of members of his own group.

We plan to hold the Basant Panchmi Bhandara here at our home.

With sincerest Radhasoami to you, Mrs. Maheshwari and all of the Satsangis at Soami Bagh,

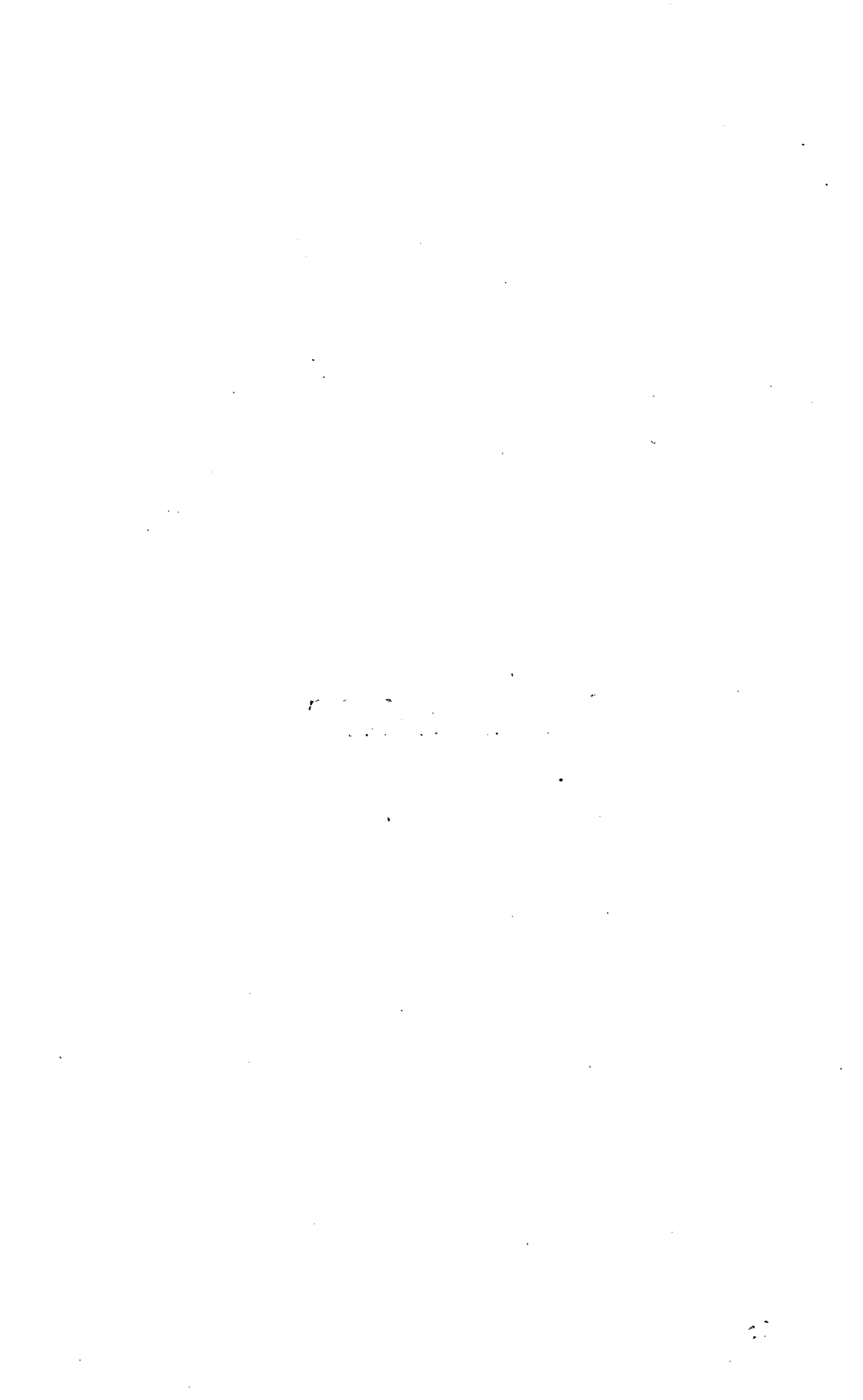
Affectionately yours,
Herbert.

Dear brother Sant Das,

I observe "Bert" has written fully and expressed my sentiments too. We are quite well, a little older than when the photograph was sent to you. Give my sincere love to your wife.

Very affectionately,
Sister Florence.

APPENDICES



APPENDIX A

TRUTH UNVEILED

By

Radha Krishna Khanna,

Advocate

New Delhi, India

August 8, 1960

The lives of the great in the normal course of time come to be written only after their death ; and when their compilation is sponsored by those whose own interests are in any way involved, what we get is a history that serves not so much to reveal the facts as to conceal them. Thus the name of Shama Rao, the elder brother of Baji Rao, the Peshwa, after he renounced all worldly ambition for the sake of spiritual enlightenment and later became known as Tulsi Sahib, the great sage of Hathras and author of Ghat Ramayana, fails to appear in the annals of Marhata history. Nor does he find mention, as the man who passed the spiritual torch on to Soamiji of Agra in the literature now coming from Soamibagh, in spite of the fact that Soamiji associated with him frequently in his early years, greatly venerated him and his disciples, and said on the last day of his life that he had begun the practice of the Surat Shabd Yoga from the age of six. (Pratap Singh, Jeewan Charitar Soami Ji Maharaj, Agra 1950, Page 109).

In like manner Baba Jaimal Singh Ji of Beas, who was one of Soamiji's earliest, dutiful and most advanced disciples, fails to find an honourable place in a recent publication Radhasoami Faith : History and Tenets, Soamibagh, Agra, 1954, among the names of the Agra saint's illustrious successors. Not content with describing him as a seceder, the same author (who was a personal assistant for some time to Babu Ji Maharaj during the period of his ministry at Soamibagh and he without any vestige of spiritual authority whatsoever has taken upon himself the onus of assorting others and making downright pronouncements on matters wholly outside his jurisdiction) has in his letters to seekers abroad during the last two years begun an unbecoming and unprovoked campaign on the sacred memory of Babaji.

To call anyone whom one never knew one's self and who lives no more 'fake and spurious,' and a 'buffalo,' a 'charlatan', a 'barmecide,' would hardly do credit to any man. And what can the use of such libelous language for a past saint known for his boundless humility and stupendous spiritual attainment accomplish beyond the exhibition of the caviller's pettiness.¹

¹ Had the letters published served any purpose other than that of satisfying the author's vanity and spleen, had they in any way added to our store of spiritual knowledge, then, perhaps, their publication might to some extent have been condonable. However, as they stand, their issue in book form must be a matter of deep regret. But even

Page 2

There is vague talk of 'certain acts of misbehaviour' and 'unbecoming and undesirable activities' but what they are is scarcely ever explained. The method is characteristically that of forensic rhetoric employing the cheap devices of inuendo and insinuation. The letter to Mr. Herbert McQuinn dated 5 August 1958 is typical. In it Shri Maheshwari writes that the Central Administrative Council at Soamibagh was instituted to regulate the activities of Sadhus ; then relates the story of one Sanmukhdas, a Sadhu, who tried to misappropriate the property of Soamiji Maharaj after his death and finally labelling Baba Jaimal Singh Ji as a 'Sadhu' ends up with sneering 'such were the sadhus of the time.' (Correspondence With Certain Americans, Agra 1960, Page 195). What is one to say of twistings and misrepresentations ? What had Sanmukhdas' action to do with Babaji and in what way was the latter in the army and retiring as a government pensioner 'a sadhu' or a mendicant.

On a careful reading of Shri S. D. Maheshwari's Radhasoami Faith : History and Tenets and his Correspondence with Certain Americans, his objections, when stripped of their rhetorical and emotional content resolve themselves into the following :

- a) That Baba Jaimal Singh Ji had among his disciples some ladies. (Correspondence, Page 189)
- b) That both he and his spiritual heir Baba Sawan Singh Ji never flaunted their spiritual greatness but were desirous of being on friendly terms with all, respecting the traditions and outer practices of others even when these were not wholly in consonance with their principles. (Correspondence, Pages 127 and 197.)
- c) That Babaji as a true Gurmukh joined, in spite of his own desire to be near his Master, the 24th Sikh Regiment, in compliance with Soamiji's wishes, which service kept him mostly away from his guru in the physical plane and deprived him of the opportunity of Seva or personal attendance. (Correspondence, Page 214.)
- d) That he maintained strict Brahmcharya and remained a celibate all his life. (Correspondence, Page 213.)
- e) That he was among the early disciples of Soamiji and did not accept as valid the hypothesis that the Master had in accepting the term 'Radhasoami' frequently used by his devoted disciple Rai Salig Ram Ji, in any way instituted a new path not known to previous leading exponents of the Surat-Shabd Yoga. (Correspondence, Pages 268-69: Radhasoami Faith, Page 375.)

more regrettable is the fact that so responsible a person as Dr. Umrao Raja Lal, the venerable President of the Central Administrative Council at Soamibagh, should have permitted himself to associate with such a venture and give it the seal of his sanction and approval. One can only recall a saying of Ashoka : "He who reverences his own faith but villifies the faiths of others, does great injury to his own, for he lacks the essentials of religion.

Page 3

About the first point one need only recall that Mira Bai said: "For the enlightened there are only souls that have to be linked to the Lord and no differences of sex obstruct their vision." He who all his life had felt not the slightest urge could not have changed overnight. Many a saint has had devotees of either sex and in casting aspersions on the Beas Sage, Shri Maheshwari has hardly done his cause any service for he has overlooked the fact that others as irresponsible as he may one day, following his example, make similar baseless charges against Hazur Soamijee, Hazur Maharaj and others of Agra, who, too, as their biographies record, had some very devoted female disciples who were for ever seeking their company.

The second objection hardly calls for comment. Saints have always regarded humility as one of their greatest assets. Rich in their own spiritual treasures they never feel the urge to parade them, and if the Great Nanak himself did not hesitate to be described as no more than a mere slave of the servants of saints, then one wonders whether Babaji's and his successor's humility can be dubbed as a sign of their insignificance, rather than an infallible testimony of their unassailable greatness. It is recorded in Soamiji's life that he never hesitated to make friendly gestures even when the other party was wholly in the wrong. (Pratap Singh, Jeevan Charitra, Page 93-96) And if Baba Jaimal Singhji and Baba Sawan Singh Ji revered and respected the Soamibagh followers of Soamiji, and when at Agra did not hesitate to honour their traditions even when they themselves did not believe in their spiritual efficacy, wherein lies the error? If respect for the feelings of others and the quality of humility be a sin, then of course they were at fault. How truly it has been said that the eye of prejudice sees evil even in virtue.

As for Babaji's having been directed by his Guru to join the army and stay physically away, it is not within our ambit to pass judgment on such a theme. The actions of saints are dictated by reasons which are beyond the ken of ordinary mortals; and to suggest that so dutiful a disciple as Baba Jaimal Singh, was sent away merely because Soamiji did not relish his presence (Correspondence, Page 213) cannot stand to reason. It is impossible to believe (as is implied by Shri Maheshwari) that so towering and selfless a spirit could have stooped to exploiting his influence over his disciples merely to satisfy a personal whim or prejudice. A true saint is incapable of hating even his enemies; and no father could be more loving towards his children than he towards his disciples. He often sends those he loves most dearly at a distance for their own spiritual advancement and maturity, and Soamiji has himself elucidated the point in a letter to Rai Salig Ram:

"I am bearing separation from you because

many and many are to be benefitted
thereby. (Radhasoami Faith: Page 163.)²

If Soamiji sent Babaji away for a time it was because (a) he wished him to concentrate on the inner rather than the outer, the eternal ever present Shabd Guru, rather than Guru in his ephemeral physical form, and (b) he was desirous that his disciple should not live the life of an anchorite but depend upon his own labour for his sustenance. One need hardly add that true Guru-seva in a Gurmukh consists not in physical proximity but in full adherence to the Command of the Master—and in this Babaji was wholly steadfast. His entire life, down to the last hour, was lived as an act of service to his Master and he never worked in his own name.

Why any exception should have been taken to Babaji's having remained celibate is beyond one's comprehension. Every great spiritual teacher has stressed the necessity of chastity and Brahmcharya; and the marriage certificate, at least to our knowledge has never been held to be a prerequisite for entering into the divine realms. When Nanak, Soamiji, and others placed the life of 'Grahstya' above that of Sanyasa, it was not because they considered marriage essential for full spiritual enlightenment, but because they realised, and rightly so, that the inner detachment, so indispensable for spiritual attainment, when gained while living amidst the world is generally more real and enduring, than that which comes through escaping into the jungle, where the absence of any outer objects of attachment is often mistaken for inner freedom from the bondage of Maya. Babaji himself taught this and never recommended the life of complete renunciation to his followers. Spiritual liberation was something inner and could be attained as much while living in the world as out of it, and so wherefore seek the path of the recluse? All that was needed was temperance, moderation, and strict continence. But for one who had begun his spiritual quest at such remarkable early age as Babaji and gained the goal of life while he had not yet reached majority, how could any human relationship like matrimony have any meaning? He who is a bride of the Lord needs no other mate; and Soamiji Himself had some celibates under him and never enjoined his disciples to marry, for had he done so there is no reason to believe—considering the exemplary obedience of his Gurmukh—that his wishes would not have been honoured.

² We may quote here a passage from one of Babaji's letters to Sawan Singh Ji Maharaj which develops the same theme as Soamiji's, and which, incidentally reveals how deeply he was steeped in the science which was taught him by the Agra Saint: "You say that you are writhing like a fish out of water for Darshan. Well, such was the Will. Even after a hundred years of Bhajan one does not get as purified as by an intense longing for Darshan, provided that longing is real and true and the love for Satguru is from the innermost heart. That is why a disciple is given 'bireh' (physical separation and longing during separation from his guru)." *Spiritual Gems*, Beas, 1958, Pages 19 and 20.

Page 5.

Finally, the last point, which is the most interesting as it brings out more clearly than any other the misrepresentations and distortions to which the erstwhile personal assistant of the late Babuji Maharaj has resorted. Soamiji himself never made any artificial division in his career as a divine minister.

From the beginning of his spiritual mission to its very end he initiated his disciples in the manner of his predecessors into the five-fold Naam and even Sbri Maheshwari has to admit this (Correspondence, Page 268). However, he conveniently qualifies this admission by averring that Soamiji distinguished between two classes of disciples: the ordinary majority of the type of Baba Jaimal Singh, who were initiated into the traditional five charged words, and the rare souls like Rai Salig Ram who were given the secret of "Radhasoami." What is his authority one would like to know? And the spaciousness of his arguments becomes only too apparent when after reading his exposition in paragraph 13, pages 260-269, one turns back to paragraph 11 on page 267, and reads:

"Satnam has certainly the potency of leading one to Satlok or Sach Khand. But since the advent of Radhasoami Dyal in the person of Soamiji Maharaj, one cannot reach Sach Khand by adherence to Satnam only". Did Soamiji ever say so? And, if so, then knowing that after the advent of Radhasoami the five-fold Naam had lost all efficacy whatsoever then why, in the name of reason, did he continue to initiate his disciples into a path that only leads to a blind alley? Does a father when asked for bread give his child stones?

And would Soamiji, the incarnation of the Supreme Father Himself have given out a toy, a hoax, when people came hungering to Him for spiritual liberation? But fortunately for later generations Soamiji has left a clear statement on the subject on which there can be no two opinions. On the last day of his life after having bade farewell to his disciples he once again came down to physical consciousness with the express purpose of clarifying certain important issues and whatever he said on that occasion before entering into Mahasamadhi has been faithfully recorded by his brother Pratap Singh. Perhaps the most important part of his last statement pertains directly to the present question. It is surprising that Shri Maheshwari should not have been familiar with the same and we translate in extenso from Soamiji's Jeevan Charitra, in Bachan 13, Page 111 :

"Then Sudarshan Singh enquired of him as to the person who was to be consulted for guidance after him. On this Soamiji replied: 'Whoever needs any clarification should go to Saligram.'"

Rai Saligram was certainly one of the most devoted and leading disciples of Soamiji and had been entrusted with his mission at Agra but lest there should be any subsequent confusion, Soamiji went on to clarify and define his exact position in relation to his disciple, and in Bachan 14

"Then turning to Pratap Singh, he significantly declared, 'My Path was the Path of Satnam and the Anami Naam. The Radhasoami Faith is of Saligram's making. But let it also continue. And let the Satsang be held as before; and the same shall flourish and prosper.'"

Here there is no ambiguity and no equivocation, and 'two phase' dogma about Soamiji's ministry straight away collapses. In the context of this situation one cannot understand why Babaji should have suffered in any way by having been an early disciple initiated before the year 1858—more so, when he kept meeting his Master as and when he could, up to the very last year of his life.

Did Soamiji attain Radhasoami state long after Babaji was initiated ? If so, his above statement cannot stand.

One could go on in this fashion and each of Shri S. D. Maheshwari's flimsy objections could be taken up in much greater detail. But spirituality is not a matter of theory or argument but one of practice, and a saint is best recognised not by the theoretical aspect of his teachings but by his own practical conduct and the direct inner guidance and experience he can afford to his disciples. And what are some of the main facts concerning the Sage from Beas who has of late been denounced and maligned ?⁸

He was a man who at the age of four was called a 'Bal-sadhu' or 'Child-Saint' and at fourteen left hearth and home, family and friends, worldly ambitions and all that mankind holds most dear to seek the secret of the "Panch-Shabd" of which he had read in the scriptures; and wandered on foot from place to place in quest of enlightenment. He was the man whom Providence guided step by step to the door of the great Soamiji of Agra, who considered him fit for becoming his disciple. Further, he was the man for whom his guru displayed great affection, and regarded him as of his own essence; to whom he did not wait until his death for entrusting his mission in the land of Nanak; and for whom he specially left a last gift and token.

⁸ All the great saints have held direct inner experiences to be the highest and most infallible test for true spirituality. But Shri S. D. Maheshwari is hardly the man to accept such testimony. As letters Nos. 80 and 85 abundantly reveal, the book of mystic experience is so clouded to him that he would rather believe a hundred persons deluded and hallucinated than entertain the thought that he himself may be in error. No understanding student of Soamiji's teachings would have perpetrated the passage (Paragraph 22) that appears on Pages 271-72, for he would have known that in case of a true Master inner progress depends directly on the disciple's capacity for faith—regression taking place as soon as his faith wavers or is shaken—while Kal flourished upon the seeds of doubt and the destruction of faith.

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He was also the same personage whom Chacha Pratap Singh so deeply respected and Radhaji honoured, and whom Hazur Maharaj Saligram welcomed with such cordiality, presented a precious robe, wished to seat beside himself and to the very last held in great esteem. Last, but not the least, he was the same figure, who, when he settled down in Beas in 1892 after retiring from the army, and was hardly known, spending days and nights in the Abhyasa (meditation), having little attention from the public and working in the house of a Master who was scarcely known in those regions, by the time he passed away, was adored by thousands and held in great honour and reverence.

If, indeed, as has been lately pronounced, Babaji had to be "reprimanded by Hazur Maharaj" and "removed from Satsang" by Pandit Brahm Shanker Misra, alias Maharaj Sahib "for his unbecoming and undesirable activities", then had the Central Administrative Council at Soamibagh run amuck when on the 25th December, 1902, of its own free will, it formally invested Baba Jaimal Singh Ji of Beas with the power of initiation in spite of his complete indifference to any such sanctions from a body or organization other than the person of his own true Master who had first entrusted him with this task (Correspondence, Pages 254-55). And had the venerable Chacha Pratap Singh while sponsoring, at the instance of Maharaj Sahib, the Central Council earlier the same year lost all sense of propriety and decorum when he deemed it fit to invite a non-entity whom nobody (at Agra) ever took seriously and who was never regarded 'sadhu' to join the panel of the first ten members of the said Council which, according to Shri Maheshwari, was created expressly for the purpose of controlling the movements of men like him? However, the author of Radhasoami Faith and Correspondence would hardly admit that such an invitation was ever sent and boldly denies the same (Correspondence, Page 94). But the writing of history is not as simple as he thinks. Some of Pratap Singh's letters have been preserved at Beas and we reproduce in this book the copy of one of these, dated August 4, 1902, which begins with the significant salutation: "Baba Jaimal Singh Ji, beloved of the Master, sanctified by the Shabd, radiant face and pure of intellect"—if only to expose the degree of authenticity that may be credited to the prejudiced and deliberately distorted statements of Shri Maheshwari masquerading as history.

The truth of the matter is that during the lifetime of Soamiji, Radhaji and Hazur Maharaj Saligram Ji, Baba Jaimal Singh Ji was held in veneration and esteem and was cordially and affectionately received whenever he went to Agra. It was only after the former's demise in 1898 that the picture began to change. Soamiji on the last day of his life divided the duties of the Agra Satsang among various disciples, including Sanmukh Das, Radhaji and Rai Saligram Ji (Bachan 9-14, Jeevan Charitra, Pages 110-112). However, when

Pandit Brahm Shanker Misra succeeded Hazur Maharaj Rai Saligram, he was not satisfied with the arrangement and wished to bring all activities under a central control. With this purpose the Central Administrative Council was set up in 1902 and, as already stated, Babaji was invited, along with other prominent disciples of Soamiji and Hazur Maharaj to join the panel of its first ten members. But, though not wishing to create a rift, the Beas Saint was not desirous of joining the Council. His reasons were clear and specific:

(1) He could not associate himself with any organization which professed to carry on the work of Soamiji while actually travestying his original message. The word "Radhasoami" which Soamiji had accepted only as yet another name for the Nameless Absolute, the Anami, Nirala or Swami, had by now been given a special mystic significance by the followers of Hazur Maharaj (in particular Maharaj Sahib) and had been substituted for the Panch-Shabd that Soamiji had given out to his disciples.

(2) He could not bring himself to accept the spiritual authority of any secular organization. Soamiji had taught that the Living Master was a mouth-piece of God and was guided by wisdom beyond the reach of ordinary men. A constitutional body could serve only as a lifeless limb that hampered his work and since human institutions tend always to seek their own continuance and to extend their authority, it was feared that sooner or later it would encroach upon matters wholly outside its jurisdiction.

(3) He had done away with the old custom of encouraging the disciples to offer bhaint or tribute to the Master (which was normally used for Satsang needs) and left them free to contribute as they pleased towards the meeting of satsang expenses. Most of his disciples were poor villagers and he could not bring himself to compelling them to pay regular tribute to the Agra Council as was demanded.

(4) He questioned the propriety of Maharaj Sahib's plan for building a samadh (tomb) to house Soamiji's ashes and belongings. The great saint who had died in 1878 had always emphasised the necessity for withdrawing one's attention from outer distractions to the realms within. The outer physical form of the guru was only ephemeral he had taught, and one must concentrate on the Shabd-Guru within which was one's real spiritual anchor, timeless and ever-present. To build therefore a samadh of the remains of such a teacher, though laudable as a mark of respect, would, Babaji felt, encourage practices which were contrary to Soamiji's tenets (vide pages 36-40 of Sar Bachan prose) and to the teachings of all other saints.

"The worship of Hari truly lies in the worship of Satguru, who, out of compassion gives contact of Naam, to ferry the Jiva across the ocean of life. Those who worship the lifeless or the Marha (tombs or other things raised in their memory), all their labours will go in vain." Malar M. 4 (1264)

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Saints never desire to create schisms: their purpose is to unite and not to divide. Besides, Babaji had great respect for Chacha Pratap Singh and other members of Soamiji's family. He, therefore, even after he had failed to have his principles based on Soamiji's own teachings accepted, never tried to provoke any open conflict but began to stay aloof and maintain discreet silence on the subject. The Soamibagh group however was not happy to be thwarted and began labelling Babaji as a seceder. In spite of what was said Maharaj Sawan Singh Ji who succeeded Babaji, tried his best to maintain goodwill and amity, and often went to Agra on his mission of brotherhood and love. But patch up the crack as you may, it will open out again one day. And now, in spite of the cordial relations that Maharaj Sawan Singh Ji established with Babuji Maharaj, after the latter is no more, his former secretary has considered it fit to attempt to cast away at one stroke whatever had been gained, and Dr. Umrao Raja Lal, the venerable President of the Central Administrative Council, at Soamibagh, has been pleased to accord him the blessings of his authority.

Whether Baba Jaimal Singh Ji's doubts and fears concerning the changes and developments at Agra have been justified by time or not, is not a matter to be dilated upon. It is no use debating whether the Interregnum theory was ever propounded by Soamiji or whether the granting of initiation by a secular body, is sanctioned by his original teachings. Truth is not the monopoly of any man and it will serve no useful purpose to enter into any idle controversy even though there are some who think that they can grow taller by cutting other people's heads. Spirituality has never been wedded to 'gaddis' nor ever will be. It is a matter of inner attainment but whenever a great saint has appeared detractors have not been wanting. There is nothing new in what may have been said of Babaji; what is novel is the fact that this task of traducing him should have been undertaken over half a century after his passing away !

Should the reader be genuinely interested in spirituality, he may with profit study the life and teachings of Great Master Baba Jaimal Singh Ji that are being published by the Ruhani Satsang in Delhi. It is a fascinating story of intense quest, selfless devotion and supreme achievement; and it offers a profound insight into the nature and scope of the science spiritual. The biography speaks for itself and the reader may judge on his own the true calibre of Babaji. It has indeed been wisely said: "The truly great need no defence;" they only need an acquaintance with their life and mission.

ATTACHMENT

CHACHA PARTAP SINGH JI'S LETTER

Dated August 4, 1902

"Beloved of the Satguru, purified by Shabd, pure of face and intellect, Baba Jaimal Singh Ji.

"I have received your letter and was very glad to read its contents. And the stone which you suggested will be put in the building, you may be assured about that. My son Suchet Singh has come back on pension.

"I am, however, sorry to note that there is a tendency of forming different sects and cliques in our Satsang, and that all Satsangis are not in harmony with each other. For this purpose I have come here (to Allahabad).

"We have decided that a Radhasoami Satsang Central Association should be started. Pandit Ji (Brahm Sankar Misra) has insisted that I should be its President and he will be the Vice President; that Lala Ajodhia Parshad, son of Hazur Sahib Maharaj (Rai Bahadur Salig Ram) and eight others, as well as yourself, should be members. Or, in whatever manner any ten members, can be selected by the Satsangis by a vote of majority. I am, therefore, sending you a pamphlet containing a complete description about this Central Association, and can send you any number of copies as may be required. Please send instructions to all your Satsangis that they should sanction the following ten names and endorse these pamphlets in token of their nomination. If you have Satsangis in far off places, they should also be asked to act accordingly. I am giving below the names of the ten members above :—

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|--|---|
| 1. Lala Ajodhia Parshad (son of Rai Bahadur Salig Ram) | 6. Lala Suchet Singh (son of Seth Partap Sing Ji Maharaj) |
| 2. Pandit Brahm Shankar Misra Sahib | 7. <u>Baba Jaimal Singh Ji Sahib</u> |
| 3. Lala Baleshwar Parshad | 8. Lala Sudershan Singh (another son of Seth Partap Singh Ji) |
| 4. Lala Madho Parshad | 9. Munshi Hargobind Dayal Sahib |
| 5. Rai Ishwar Sahai, alias Raja Sahib | 10. Mr. Boolchand Sahib |

"It is expected that by the constitution of this society, different groups and cliques will disappear and Satsangis will love each other as brothers.

"Kindly send this letter to Babu Sawan Singh also for his information."

APPENDIX B

CORRESPONDECE BETWEEN AN AMERICAN SATSANGI AND SARDAR KIRPAL SINGH

(1)

Ruhani Satsang
"SAWAN ASHRAM"
GUR MANDI.
DELHI-6, June 6, 1961.

Dear John de Verrier,

I am in receipt of your loving letter dated April 26, 1961 and note its contents.

You have forwarded me now some portions of your old letters dated July 15, 1959, which you then wrote to Mr. McQuinn as you think that this is the most precise way of bringing forth your thoughts of the time and the back-ground which led ultimately to your asking initiation from the Soamibagh Agra group of the Radhasoami Faith. You had written me on August 9, 1959, a long letter to which I sent you a reply in my letter dated 1st September 1959. Your ideas that you are now forwarding me by reproducing certain portions of your letters of July 15, 1959 and August 13, 1959 were I should suppose well known to you then when you had written me your letter of August 9, 1959. If you had put them along in your long letter referred to, these matters would also have been clarified to you.

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Then came the question of dear Wava Sanderson leaving the group, as a result of the misunderstanding arising between her and Khanna inspite of my asking both the parties to meet together to reconcile. You were asked in my letter of June 13, 1959 to keep the candle burning in her absence until some permanent arrangements were made. Somehow or other it did not take practical shape. On account of the above the group disbanded and dear Wava's coming in contact with American Correspondence published by Soamibagh led others in contact to that way, seeking same place. In view of further state of affairs you were led to Swamibagh. All this apparently was due to little time having been devoted to the spiritual practices. You were to put in all your heart and soul in the practices. Had you come in contact with light and sound for longer periods, you would have progressed on the Way and got more convictions of the Truth. But you were using your head more to understand the teachings. Theory without practice cannot give satisfaction or conviction. Add to all this perturbed state of minds caused by Khanna-Wava controversy made you disgusted and you began to doubt on the adequacy or competency of the Master Power extended to you. Some other things

such as Subud Movement also came in the way. Fortunately the Swami Ji's teachings appealed you more and you were led to Soamibagh.

I had previously told you that all those who are initiated on the Way do not become masters or perfect too soon, just as on entering a college a student would not become a graduate etc., all at once. They are on the way and weaknesses and failures there must be which have to be weeded out step by step. A baby would learn to walk after crawling and falling quite often. The work of the Master has to be carried on and this can be done only with the available people, whether their spiritual attainments are very high or not. They are merely the messengers of passing the Master's gifts and then direct links are established and the initiates are guided by the Master direct. If therefore you felt some weaknesses in the representatives that did not mean that the Science was incorrect and the Master's grace and gifts were mere hallucinations.

There is no difference between the teachings of Hazur Baba Sawan Singh Ji Maharaj and those which are given out now. It is just how one would like to understand them. Inner transformation does come about slowly and slowly when initiates act according to the Master's behests. To the receptive minds there is always ample evidence of inner indications; much more than one may expect. These teachings are the same old teachings of Masters whether they were given out by Kabir, Nanak, Tulsi Sahib, Soami Ji or Baba Sawan Singh Ji.

You say that you have found solace by initiation from the Soamibagh Agra where they have no spiritual leader as they say they are passing through an interregnum period. I am glad by going there you are out of the perturbed state of mind caused by Khanna — Wava Sanderson controversy whether right or wrong. Had both of them acted upto what I told them all this misguidance to you and all others who came in her contact would not have arisen. My love and affection goes to you as before and you are on my mind always.

Whenever you feel needing any assistance from me in the spiritual matter it will always be forthcoming. We are all after Truth and Truth is one. The correct reply to any question can only be one. I appreciate your search after Truth. Here I may mention for your guidance that the information given by Soamibagh in their recent publications do not portray cent per cent the true teachings of Soami Ji Maharaj. As you people over there only know what is given to you in English and are not in touch with the full teachings of Soamiji Maharaj in original which are in Hindi language, you cannot exactly follow what is what. You can only judge what is offered to you in English. We in India are in closer touch with Soami Ji's teachings and understand better. I have tried to reproduce true aspects of the teachings of Soamiji Maharaj in the life and teachings of Baba Jaimal Singh, (recently published), who remained in direct touch with Soami Ji and was detailed to carry on his mission in the Punjab. A copy thereof is being sent separately for your calm perusal.

Another book is being sent out for publication giving translation of the original sayings of Soami Ji Maharaj on the subject as an elucidation of those given out by Soami Bagh. I hope this book when published will give you unbiased view of the teachings of Soami Ji.

If and when I come to the States I will be very happy to meet you. Hoping to hear from you at regular intervals about your spiritual progress.

With love and best wishes,

Yours affectionately,
Kirpal Singh.

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(2)

RADHASOAMI SAHAI

Arlington, Mass.
September 10, 1961.

My dear Shri Kirpal Singh Ji,

I am in receipt of your long letter of June 6, 1961, in answer to mine of April 26, 1961. I thank you for the booklet "Life of Baba Jaimal Singh" which has been recently received and perused.

I cannot help expressing that you failed to fulfil my expectation by your long reply. There was no need for justification on your part for any action performed by me. Justification expresses the desire of finding oneself blameless; yet, no one was blamed. I presented you simply with facts and occurrences with no feeling of enmity, accusation, or cross examination. I would have been more impressed if the contents of your letter had, for example, been as follows :

"You are free to do as you desire and I still have love for you. My arms are always open to welcome you back at any time you desire to return. The Master Power will never leave thee or forsake thee. My affection goes to you as before and you are always on my mind."

I wish to enter into no controversy with you. However, your letter has brought forth several points which are not truthfully reconstructed, and I feel obliged to make the following comments :

1. You appear to return continually to the Wava Sanderson - T. S. Khanna controversy which, apparently, led others and myself to the Soami Bagh group. Who the others are, it is not stated. As for myself, however, this so-called controversy, if it could be called a controversy, had nothing to do whatsoever with my turning away from Ruhani Satsang. Why should the personal disagreement of the two other persons produce an effect on me ? I am sure Mr. Khanna would tell you that I have always remained on good terms with him. In my letter of May 1959, I wrote you that inasmuch as I was

concerned, T. S. Khanna was a non-entity. We must each discriminate between the important and the irrelevant, between the valuable and the useless. T. S. Khanna, in my opinion, falls into the latter category, and forgive me if I judge him harshly. Whatever he may do or say falls upon my mind as of complete insignificance and is of no importance whatever. Except for the occasional times in contact with him, he ceased to exist. It is not meant by this that I was unaware of his activities. Mrs. Sanderson and I are amused, nevertheless, to note that although this so-called controversy terminated two-and-a-half years ago with our near simultaneous severance from Ruhani Satsang, it is still a matter of frequent discussion in your correspondence with your disciples and among many of the Ruhani Satsangis in this country to this day. I am reminded of the story of the monk, who, seeing a young and lovely girl stranded on a wet and muddy road, carries her across. A second monk, having witnessed this act of graciousness, reproaches the former many hours later for approaching a member of the opposite sex. The former appropriately answers: "I left her there. Are you still carrying her?" It is apparent that the Ruhani Satsangis are still "carrying her". It can be used as an indication of where their interests lie, and as an index of the progress they are making through the years. Are they given nothing else to speak about?

"How cleverly has Kal spread out his net in this world can be seen from a close examination of the conditions of those who are supposed to be devoted to religion, believe themselves to be religious and pass as such in the eyes of the world but who will be found not to have an iota of Parmarth in them."

(Paragraph 178, Sar Bachan Prose, Part II)

2. There were three main reasons for my leaving the Ruhani Satsang, and they are given forth for your information.

(i) The obvious non-spiritual nature of your disciples in my immediate area as well as in other parts of this country. As you have certainly learned, Ruhani Satsangis in this area were..... That you should further state in my last letter that after initiation "direct links are established and the initiates are guided by the Master direct", logically indicates that their actions have direct reflection on the spiritual attainment of their guru.

(ii) The teachings themselves show overtones of worldly betterment and proselytism, both of which find no place in true Sant Mat. No better example can be found than your present involvement in the World Fellowship of Religions. Allow me to quote from a letter written by me to another Ruhani Satsangi dating September 24, 1959 :—

"The original teachings of Sant Mat speak only of the liberation of the soul from the bondage of Mana and Maya. It

states that the Sant Sat Guru comes to this world only for the upliftment of the Jiwa and to accompany him to Sat Desh. They take no interest in anything else. I have found in Ruhani Satsang certain overtones of 'world betterment', 'world harmony' and 'betterment of society through the development of inner man' as brought forth in a few manuscripts : Letter to the World Parliament of Religions, 1954, and Circular No. 5. Similarly, I have heard tapes of the Master on these topics. If these are not the above mentioned overtones, then they must at least fall into the category of proselytism, which is also decried in Sant Mat. Would it not be called proselytism to hand out the leaflet Man Know Thyself at the UNESCO Conference ? The basic reason for proselytism is to attract. Why the need of attraction, if "When the Jiwa is ready, the Guru appears" ? The emphasis on experience and witnessing the Light of God at the first sitting is also another form of attraction, bordering on miracles. Those who are true seekers after God and who sincerely thirst for Truth and the way back Home, should not care for first-hand experience at the very first sitting. Faith grounded on miracles is also not dependable and lasting."

(iii) Your unsatisfactory answers to the questions posed by me regarding certain facets of the faith and the nebulous literature and information on the subject of the Creation, its purpose and economy, available to Satsangis. One specific example of the former : I inquired of you in my letter of August 9, 1959, why it was that Sardar Sawan Singh used the word RADHASOAMI as part of his instructions to Satsangis. I further submitted an example of a letter written by the Sardar to Miss McQuillan : "When you see any form inside, then repeat the five Names and RADHASOAMI....." You replied to me that Sawan Singh never used the name RADHASOAMI in his instructions. I considered this a rather inadequate answer considering the above submitted example. Since the copies of Sawan Singh's correspondence are in the archives at Beas, I urge you to request to peruse the original letter, portion of which is given on page 199 and 200 of the book Spiritual Gems, 1st Edition, 1958, where the words "and RADHASOAMI" have been conveniently omitted from the text."

Concerning the latter point of criticism, the only mention of the creation, the cosmogony, etc., is given in the introduction of the Jap Ji, 1959, where I find the universe divided into three Grand Divisions : "the first, the Region of Truth and Spirit (page 59); the second, the region of Pure Spirit and subtle form of matter combined in varying degrees (page 60), including

Par-Brahmand and Dasam Dwar; and the third, the region of spirit and matter in its grossest form—*And* अणु (page 60-61), including Trikuti and the Sahansrar planes.” I note that Pind has been completely omitted ! I am reminded of a statement of a Soami Bagh Satsangi : “I tell you that these pseudo-gurus do not have even bookish knowledge of the Creation etc....” Shri Maheshwari also wrote to me on this particular topic : “Another test of their, being a true or false master is, that they will not be able to speak or write on the topic of “Creation and its Economy and Object” and even if they do so, they will simply fumble badly.” I further add that in my opinion the most authoritative and elucidative literature produced by the dissenting line started by Baba Jaimal Singh was written oddly enough, not by a so-called Sant Sat Guru, but by a mere Satsangi : Lekh Raj Puri M. A., in his second volume of Mysticism, the Spiritual Path. Compared to the publications of Soami Bagh, however even this book resembles a kindergarten text.

3. You insinuate in your letter that Wava Sanderson came into contact with American Correspondence which in turn led others in contact to that way, seeking same place, and that in this manner, I came to Soami Bagh. The truth of the matter lies in the fact that Correspondence with Certain Americans was published as late as 1960, while I was initiated into the Radhasoami Faith, Soami Bagh, Agra, in 1959, before Mrs. Sanderson. I was in possession of the book Radhasoami Faith : History & Tenets as far back as 1958. At the time of my initiation into the Ruhani Satsang in August 1958, I had already read R. S. Mat Prakash, the Discourses on the R. S. Faith, Phelps' Notes, and the History & Tenets. It was only by subsequent studying these books and comparing their contents with the material given in Ruhani Satsang that I became aware of the real Science of the Soul.

Western philosophy is considered basically scientific, i. e., an exact and systematic philosophy relating to knowledge of facts, laws and causes, gained and verified by direct observation. Westerners brought up to the this mental attitude should be well qualified to judge a science when they are presented one. Although Ruhani Satsang defined its faith as the Science of the Soul, it is ironical to find its teaching devoid of scientific presentation and also devoid of apparent scientific knowledge. It is only in the Radhasoami Faith, as found in the parent group at Soami Bagh, that the real science is presented and where there is supporting proof that all knowledge, secular, causal, universal and spiritual is known and explained in the discourses of the Sant Sat Gurus.

4. You say that the literature of Soami Bagh does not portray cent per cent the true teachings of Soami Ji, and that I must rely only on the information

given me in English, as I cannot read the original texts in Hindi. Let us for a moment pretend that this is so. You further state that because you are in India, and in closer touch with Soami Ji's teachings, you have reproduced the true aspects of the teachings of Soami Ji in the Life of Baba Jaimal Singh, 1960. You have failed, however, to express why I should consider you in closer touch and in a more qualified position than Shri Maheshwari to present the teachings of Soami Ji Maharaj. Am I not still limited to the literature presented in English whether it has Ruhani Satsang or Soami Bagh as origin? I personally think that Shri Maheshwari has struck the right cord when he expressed, "Well, there goes a well known saying that man has been endowed with the noble faculties of reason and intellect by which he can know and recognize his Creator, the Almighty God." (Correspondence, page 214). Please do not over-estimate the gullibility of the Westerner, especially in the domain of religion. It is, of course, simple and expedient to exclaim the Westerner's incapacity to exercise proper judgment and understanding of Eastern religious teachings, and to use this as a justification for their apparent growing dissatisfaction in Ruhani Satsang and their joining the Radhasoami Faith at Soami Bagh. Perhaps, however, the seeker of Truth in the West has been given the faculty, often inaccessible to the Easterner, of recognizing, without dogmatic partiality and prejudice, the true Sant Sat Guru from the 1001 false gurus set up by Kal, as spoken by Kabir Saheb.

5. On the subject of Eastern religions, it would not be out of place to mention that I have not been alone to recognize that the dissenting line started by Baba Jaimal Singh, preaching Sant Mat, has expressed a subtle, and probably more than sub-conscious, desire to consider itself the kinetic representation of the present Sikh religion. Assuredly, the continued use of the turban, the unshaven hair and the appellation 'Singh', observed by every guru of every division of the line since Baba Jaimal Singh, all of which are ritual and observances introduced by the last Sikh guru, tend to bear out this opinion. Is not the true seeker of God, and hence the Sant Sat Guru Himself, serving as an example to mankind, to shed all vestiges of external religious rituals and customs? Why exclude Sikhism? Is it not paradoxical, on one hand, that the very person who would refuse to bow his head at a Samadh of a past Sant Sat Guru, as an act of respect and reverence, should, on the other hand, continue to observe the customs of the Sikh religion listed above? To ever suggest that Guru Gobind Singh passed the spiritual torch to Tulsi Saheb of Hathras, as has been recently published in a Ruhani Satsang circular, is formidably sacrilegious. Of course, for those who swallow hook, line and sinker without investigation of plausibility, they will probably never find out that Guru Gobind Singh passed on some 50 or 60 years before the birth of Tulsi Saheb !!

6. I would like you to know that I have been to Soami Bagh and I have seen for myself the spiritual power which is present and received by kindred

spirits. Everyday, I am more aware of the greatness and vastness of the Radhasoami Faith, and I am more grateful to have been chosen as a recipient of the Grace and Mercy of the Supreme Father Himself, Param Purush Puran Dhani Babuji Maharaj Radhasoami. You need have no fear or anxiety about me or Mrs. Sanderson who are, as you express, misguided. In this instance, our misguidance has resulted in a greater guidance and blessing.

7. I have, as I expressed to you in my last letter, not the least ill-will towards you and I am grateful, and will always be, for what I received and learned during my short stay in Ruhani Satsang. I am aware that you have always shown kindness and amiability towards me. We may, perhaps, meet face to face if and when you return to the West. Until then, my heartiest Radhasoami.

Affectionately yours,
John de Verrier.

(3)

Ruhani Satsang,
Delhi 6.
Oct., 3, 1961.

Dear John de Verrier,

I have received your letter dated Sept. 10, 1961 and noted its contents.

2. I am afraid you have not understood my previous letter in the light in which it was written, and have gone too far to reflect on some of the Masters about whom you have little or no correct information. Shallow knowledge is always dangerous. Each man thinks from his own level of thinking and am glad that you have found out spiritual solace according to that. Man learns and unlearns all through life, and gets more enlightenment day by day. Master Power does not leave or forsake once He takes over any one under 'His Custody'. His job is to free one from all entanglements and guide him/her back to True Home. Masters come for all mankind to bring them to the House of their Father irrespective of caste, creed or colour. They are the light of the world and give light to all, and wish peace to all the world over but we see them from our smoke-coloured glasses and judge them in which we mostly err.

3. I am glad that you have not the least ill will towards me and feel grateful - and always be - I wish as a loving father, call now by any name you like. When you came to India to Soami Bagh, Agra, if you could have paid a visit to Delhi, which was hardly 120 miles from the place, that would have added to my joy and most probably for your own as well. Many things could have been cleared by heart to heart talk.

4. I have still love for you and wish you spiritual progress. My arms are always open to receive you whenever you turn your face. You are always on my mind and my love goes to you more than ever.

5. As regards the main reasons stated by you, I just state for your information as under :—

(i) Never does a man become perfect all too quick. The process of cleaning and reformation is long and arduous one, but under the guidance of a competent Master a sure one.

(ii) To call my association with the World Fellowship of Religions as for seeking worldly betterment or proselytism is to betray one's ignorance. Saints have many sheep to look after whom they go round to find them. There are true seekers in all religions who are hankering after the truth. Some true seekers were however benefited. They have derived benefit from coming in contact. Moreover, the selection of one and all attending the two conferences fell on me in spite of my insisting otherwise so it is God Power affording such opportunity. Sometimes thirsty goes to the well and sometimes gardner takes water to the plants. In the same way the seekers go to the saints and sometimes saints go round to find out the lost sheep.

In these days of multiplicity of Masters, a sure and fool-proof need is apparent, for people to discriminate. Superior-intelligence is trying to subdue less intelligence. While spirituality comes only by controlling the outgoing faculties and the mind, and stilling the intellect. Reasoning is the help and reasoning the bar.

(iii) In Japji the creation is explained. The Material-spiritual plane referred to therein includes Gross Matter which apparently forms the physical plane. We have to transcend the physical plane in this life and the Saints did own that they traverse those planes. Transcension above body during earthly-life does not involve physical death. "Learn to die so that you may begin to live". St. Paul said, "I die daily."

Moreover, Master Sawan Singh did adhere to give repetition of five names like Swamiji and Baba Jaimal Singh Ji and never gave the repetition of word 'Radhasoami' while giving initiation. This is what I meant in my letter referred to. He however accosted the theme of the other religions according to their own modes of customs. 'Radhasoami' is a name meant for the Highest Stage of the Absolute God before coming into expression beyond Alakh and Agam, which has been explained in Baba Jaimal Singh's life. Master Sawan Singhji sometimes asked the new comers to repeat the word 'Radhasoami' before they were given regular initiation. The names are used to denote the reality, but we have to contact the named so as to derive full benefit. There is no use of sticking to the names unless we contact the named. He never had any sectarian views just like Soamiji, Tulsi Sahib and Tenth Guru, Nanak and Kabir. If one sees with smoked-coloured glasses he will find everything smoky, although there may not be anything like that.

I wrote down above a few things for your information. You may investigate them or not, study them dispassionately or not, my love and assistance will always continue to be available to you whenever you want it.

With all love and good wishes,

Yours affectionately,
Kirpal Singh.

(4)

RADHASOAMI SAHAI

.....Mass
October 15, 1961

My dear Sardar Kirpal Singh Ji,

Your loving letter to hand. As you state, a sure and fool proof need is apparent for discriminating between real and pseudo gurus. Sufficient literature exists on the subject, but the intellectual faculties do not transcend this Antah-karan Ghat. Required discrimination is, I believe, the gift of the Supreme Father Himself. Jivas who are the recipients of this Daya are called Suratwant. "Even if such a Jiva is born in antipodes, he will be attracted towards the Sant Sat Guru automatically, as a moth is attracted towards light or 'Chakor' towards the moon. The Guru will certainly attract such Jivas and they will certainly meet Him. Such a man will understand the सैन Sain (hint). When he understands the सैन Sain, that is to say, when he is able to take the hint and act up to it, he becomes qualified to receive and understand the बैन Bain (sayings, teachings)". (Babuji Maharaj's Discourses).

I do not deny your sincerity and honesty, and I am grateful that you should attempt to clarify in my mind those things which appear to you that I have misunderstood. However, I did not mean, and do not mean, to enter into a controversy with you. "It is not only distasteful to a true Satsangi, but from the point of view of utility, is barren in its results. The term indicates that both the parties are, for the time being, irrevocably wedded to their views on the basis of self-interest. What I call "self interest" is interest created by the association of spirit with mind and matter and is removed from the interest *solo* of the undistinguishable but conscious absorption with the Supreme Spirit. I have no quarrel with a person who holds a belief with sincerity and honesty. I cannot, however, fail to observe that 'sincerity and honesty' are both relative terms as everything else in this world of relativity. The measure of 'honesty and sincerity' is its locus in the natural centres formed in the course of creation. Sincerity and Honesty at the navel base or the solar plexus differ materially from these attributes at the spirit centre which is at the focus behind the eyes. This too is not absolute 'sincerity and honesty'

as it cannot be attained before gaining access into the purely spiritual regions." (Babuji Maharaj).

With love, best wishes, and a heartiest Radhasoami,

EXPERTS OF CORRESPONDENCE OF A
Yours affectionately,
John de Verrier

(1)

Radhasoami Sahaj

(5)

March 15, 1961

Radhasoami Sahaj, Ruhani Satsang;

"SAWAN ASHRAM"

GUR MANDI,

Delhi-6.

Nov. 2, 1961.

Dear John de Verrier,

Thank you so much for your letter of October 15, 1961.

Such like matters cannot be solved by having recourse to intellectual wrestling. I have written you sincere facts in my previous two letters and may be referred to in your calm hours.

I have love for you and wish you progress on the Way - back to the House of our True Father.

You are free to follow any thing to your choice. You are on my mind and my arms will always be open to receive you at any time you return to me. The Master-Power has taken you under His care and shall never leave thee nor forsake thee.

My love and best wishes are always with you.

Yours affectionately,

Kirpal Singh.

APPENDIX C

EXCERPTS OF CORRESPONDENCE OF AN
AMERICAN SATSANGI

(1)

Radhasoami Sahai

March 17, 1961

My dear sister Mrs. Yolanda Gonzalez,

Thank you for your letter of February 21. I am glad that you enjoy the answers to my questions posed to Mr. Maheshwari. (vide Letter No. 435). These answers are very important, not only for those outside the True Faith, but also for us Satsangis to know better the greatness of the Radhasoami Faith and how very fortunate we are to have been accepted into the fold. I am quite convinced that there is a great purpose in many of us Satsangis coming from some of the dissenting groups. It is to make us more appreciable to the Truth and more prepared to render devotion and service to the real Sant Sat Guru when He wishes to make His manifestation, on this physical plane. I am quite convinced that by the time of His manifestation, all those truly devoted and searching souls, hungry after liberation from the thralldom of Mana and Maya, will be attracted and initiated into the True Faith, leaving in the dissenting groups only those persons who either through insincerity or weakness of physical or mental balance, have chosen the ways of non-conformism. As you explain yourself, each of us who has come from the false groups must suffer ostracism, and it is sometimes a difficult thing to bear. How strange it is that in the so-called highest paths, as preached in the Beas and Ruhani Satsang groups, there appears to be such intolerance and bigotry. They are so much like the Southern Baptists who exclaim that "if you don't come to my church, I want no part of you." I have experienced the same thing from those friends or supposed-friends, that I had in the Ruhani Satsang in Boston. How greatly weak and superficial is human love ! Nevertheless, this ostracism is serving the purpose of building our love and faith in the Supreme Father, not through easy external means but through our own forces, allowing a strong foundation to be built, for which we shall certainly be thankful in years to come. We shall look back on this apparent despairing moment of Interregnum as an important step and necessary foundation upon which our spiritual progress rests. At least this is my earnest belief.

How strange it is that you should have been having the Satsangs at your home when you were in the Beas group. It appears that each of those who joined the Parent Group had some relatively strong position in the dissident groups. In Boston it was the leaders of the Satsang who came to Agra. Myself, I held the esteemed title for a whole week ! As I retrospect,

it amuses me to think that all the reading I performed in the Ruhani Satsang meetings was from the Soami Bagh books. Most of those who attended the meetings, more or less haphazardly, did not know of the various groups, and thought that all the literature on Sant Mat came from their line of gurus. After a couple of years of separation from my friends in Ruhani Satsang, I can observe them more objectively : there is not a single one who is earnestly seeking the highest. Most of them are using their master as a crutch upon whom they dispense all their responsibilities and even obligations. For most part they either show complete ignorance of the path they are following, or they act self-righteous and proud of their mentally amplified sensitivity and so-called spiritual progress. They are not, as such, truly interested in the emancipation of their souls and deliverance from this world of unhappiness and pain. They are more attracted in the occult, whether it be spiritualist seances or astrology. I nevertheless miss the Satsang meetings, possibly for the same reasons as yourself. I found them an easy form of discipline, whereby I knew that at least one or two evenings a week would be devoted to Satsang and meditation. May be one day, as you say, we shall attend the real Satsang, composed of many Satsangis in our area, and then we shall be truly blessed. Actually, as I look back, I can say that I learned more from a single reading of one of the wonderful books of Soami Bagh, than I learned in two years of Ruhani Satsang meetings. The Agra literature is so marvellous in its overflowing Love, and deep, intelligent presentation of the theory and creating etc.

I was very happy to receive your kind letter, and it is nice to establish strong bonds between Satsangis, if they be kept on strict spiritual bond. On the 5th of March, the Satsangis in this general area, and there are five of us, gathered together at my apartment for Satsang. Each brought some small eatables and after reading the wonderful Discourse No. 86, we had a small snack. These gatherings are important, I find, to re-establish a firm hold upon ourselves, by the exchange of thoughts and sharing of ideas. Through the kindness of an Indian Satsangi living in Bombay, who spent 10 days at Soami Bagh over the Basant Panchmi celebrations, a tape recording was made, through my request, of the Satsang meetings in Babuji Maharaj's room, and special chanting of the hymns from the holy books was arranged by Sant Das Maheshwari, especially those hymns in which the Holy Name RADHASOAMI is frequently repeated, which are a great source of inspiration to us all who have not been to Agra. I hope in the near future to reproduce these tapes, and to circulate them so that many Satsangis may benefit from them. You might inquire for me how many Satsangis have tape recorders in your general area.

Please accept from me my heartiest Radhasoami to yourself and your family, and also to other Satsangis in your area.

Affectionately yours,
J. d. V.

(2)

Radhasoami Sahai

March 22nd 1961

Dear Brother Mr. John de Verrier,

You say in your letter that now that you have separated from the Ruhani group that the supposed friends that you knew were not so spiritually inclined as you thought they were previously. I agree with you about that and find the same thing in those people that I knew in the Beas group. I used to wonder how they could attain such heights of spiritual ascendancy (as they told me) when their actions were atrocious. I saw more immorality there than I witnessed among those friends I knew that were not following the faith. Why is it that there are always those who sling mud and try to tell everyone that they are pure white? I used to cry in desperation and at one time almost left the faith altogether because I felt that the people and especially the agents should be above reproach in their way of living. At least try. I am so grateful to my most beloved Master Babuji Maharaj for showing me the way to the True Teachings. I was only floundering like a fish out of water and making very little progress on the Path. I feel so secure now in the lap of my beautiful Master. Not that I have made great strides upward but at least I have the assurance and the Grace of a True Sant Sat Guru and I know that with His Blessings I shall slowly find my way to His Adorable Feet.

How wonderful it is that you are able to spend a few days in India. I guess that many of us would love to go but it isn't the Mauj of the Supreme Father. At least not now but who knows what the future will bring. Our longing and love for His Satsang might spark an answer to our prayers. Only He knows when we have progressed enough to be worthy of His Satsang. Many of us would not comprehend the beauty and the inspiration of being with all those enlightened souls at Agra. We have to earn the privilege and generate so much love in our hearts that He cannot say no to us. Most of us and I could say all of us I think without reservation that we only comprehend the material aspects of love as we know in this world. To understand the greatness of spiritual love of which we are all capable in the higher regions is unknown to us. How cleverly Kal keeps us confined to his domain. We think, we know so much when in reality we do not know anything, at least anything worth knowing. For the only thing worthwhile is the salvation of our soul. All of us waste so much time in material things and although we know that it is useless we are slaves to the mind, and how it dominates us. It is completely fearless, isn't it? Seems superhuman task to conquer the mind but if we are loyal to our Master it shall be done with His Grace and Mercy.

Radhasoami to you dear brother and to all my brothers and sisters there.

Affectionately,
Yolanda Gonzalez

(3)

Radhasoami Sahai

March 30th, 1961.

My dear sister Yolanda,

I was content to note in your letter how you yourself were surrounded by so-called high souls, enlightened beings, who outwardly behaved atrociously and worse than those persons of orthodox religions. I witnessed the same thing, and I suppose that both dissident groups have this trait in common. I have heard tales, and seen things among the Ruhani Satsangis which would stand one's hair on one's head. I was always amazed at the calmness and placidity with which they could perform those flagrantly immoral acts, always saying that it was their Karma and could not be avoided. These same persons would then claim to ascend to high realms, and claim to be reaching the goal they aspired. In comparison one is struck at the greatness of the Radhasoami Faith, and the sedate manner in which everything takes place. I am also so thankful to Sant Das Maheshwari for his severity and strictness, for I truly believe that the Truth is not reached without the strictest discipline of both body and mind. I am so thankful to him to have laid the cards on the table for all to see, although sometimes our pride is hurt and as in the Correspondence, and we wish things had been left out.

I am happy to note that three of you are holding Satsang at your home every week. I feel that it is good for Satsangis to meet together and benefit from the extra power. Myself and another Satsangin, Mrs. Sanderson, meet weekly at my apartment for Satsang, and we have found great benefit in reading the books together, and discussing certain aspects of the Faith which had not been properly understood. If I may say, one word of caution : do not let too much discussion about the Beas group creep into your meetings. We have found ourselves often discussing the latest slanders of the Ruhani Satsang, and I feel that these times of gathering should be devoted to our dear Babuji Maharaj, and the true teachings.

For years I have dreamed of going to India, although in the beginning I never dreamed that I should be going to Agra to attend the Satsang of the Supreme Being in person. My thoughts were more in Tibet and 'the great secrets of the East'. You may be quite sure, however, that my going is not an indication that I have progressed more than others, which makes me worthy of attending Satsang. I would think more in the other direction - that I have not the spiritual strength in me to progress without the added boost given in India. My aim is to familiarize myself with the procedure of Satsang, and customs, whatever they may be, so that I might in a future trip be capable of devoting myself more exclusively to the Sant Sat Guru in an environment familiar to me. I also want to imbibe some of the spirituality which exists there, by means of which I might have greater faith that I am

progressing. I find this period of Interregnum very hard, and I pray that the next Sant Sat Guru choose to manifest shortly.

May the Grace and Mercy of the Supreme Being Babuji Maharaj Radhasoami be with you always, and please accept from me my heartiest Radhasoami.

Affectionately yours,
J. d. V.

(4)

Radhasoami Sahai

March 30, 1961.

My dear sister Miss Leming,

Thank you for your nice letter of 20 March 1961. I am happy to note that you also wish to go to India, and I can readily understand your desire. To go to Soami Bagh for all Satsangis is certainly an event of prime importance, especially during the presence of the Sant Sat Guru. For myself, I have chosen to indoctrinate myself this summer with this strange, for Western eyes, civilization which India presents, so to be better prepared to concentrate on the Sant Sat Guru when He chooses to manifest. I personally believe that for those who have not met a living Sant Sat Guru, a physical connection with the place where the Sant Sat Gurus resided would be of immense benefit towards spiritual progress, and the awakening of love and the development of faith. I am unable to have much time off from my job, but if it is the Muaj, I shall be allowed a month. It is not a great deal of time in view of the great expense of the trip, but it will nevertheless be worth every cent. I have done sufficient travelling in my small life to know that it is important to learn the language of the people of any country one is to reside. I truly urge you to attempt the learning of Hindi to prepare yourself for the trip. The knowledge of this language would also enable you to understand the discourses in Satsang, and to read the wonderful Holy books, of which there are about 43. I have attempted to start learning Hindi, and it is a difficult language. The most difficult, nevertheless, is to find the time to memorize vocabulary, a necessary prerequisite for the learning of all tongues.....

Do not let anyone discourage you on this point. You are under the benign protection of the Highest Supreme Father Babuji Maharaj, and you can be sure that if you submit to Him, He will guide you and give you the power to overcome even the greatest hardships.

May the Grace and Mercy of our Supreme Father Babuji Maharaj be always with you, and my best wishes in your speedy spiritual progress. Please accept my heartiest Radhasoami.

Affectionately yours,
J. d. V.

(5)

RADHASOAMI SAHAI

April 11, 1961.

My dear sister Yolanda,

Yours of the 7th of April. I am sorry to hear about the situation you are in.....

Speaking from my own very small experience in the Radhasoami Faith, I have found myself separated from those aspirants in the Ruhani Satsang which I knew. I am sure that it is not by chance, and after all it is an important tenet of our sublime Faith that Satsangis should not contact more than necessary those persons who belong to other religions, other devotional exercises, etc. The last chapter of Prem Patra, Part I, is quite explicit on this count. Also, if I remember correctly, Sardar Sawan Singh said in his letters : A Satsangi should have no contact with non-Satsangis. Of course, I am the first to admit that I fail badly on this count, and it is not easy to break contact with the worldly people with whom we have had but little affinity other than the superficial human relationships. It takes a person of very little Karma, and of consequent higher spirituality, to limit their existence to the barest minimum. I am sure that your Beas friends are lovely people, but nevertheless it might be the will of the supreme Father that such relationship be broken. To speak personally, I have not discussed of late anything relating to the Radhasoami Faith to those friends of mine in Ruhani Satsang unless I am asked a specific question which is but on a rare occasion. I have felt that this faith is so far superior to what I practised in the past that to speak about it to others whose hearts are not for the real Sant Sat Gurus is almost defiling the Faith, and soiling it. I have unfortunately witnessed too much discussion on these personal heart-warming topics in inappropriate places for all to hear, when I was with the other group, and my experience has been to keep quiet in front of strangers, and to keep to myself within my heart those aspirations which I have and my yet small understanding of the path that in turn it may grow and bear fruit.

Barring for a minute the question of personal friendships with your Beas friends, it must be kept in mind that they are practising the religion of Kal, although it is sometimes hard to make oneself fully aware of the fact, especially because of our previous associations. All agents of Kal (and I do not necessarily mean by this that we are better than they) have a function to play, and are sent to obstruct the return passage of those true aspirants of our Faith. These obstructions need not be overtly obvious, and I am sure that they would not be, for Kal is also very subtle. A simple unconscious desire in their mind to bring you back to their fold is all that is required for the seed of obstruction to be planted somewhere in their conversations or otherwise.

"I May further add that the advent of Sants is always accompanied by redoubled activity amongst the lower centres of Kal and Maya, and they too make desperate efforts to impede the work of spiritual emancipation and are represented in one form or other in the Satsang itself and....." (H. & T. page 264)

The Satsangs which we have had here, and there are only five of us, have always been wonderful, accounting possibly to the fact that there is no leader, no one making decisions, no one person preparing all the food etc. This communal gathering achieves its stability also because it is spontaneous, and not rigidly organized to meet on specific dates. Although I must admit that most of the meetings are held in my place, it is only because I am the only person in the group who has a residence alone, where such Satsang could be held without disturbance of one's family or other persons. The structure of the Satsang itself is also spontaneous, and seldom do we know in advance what shall transpire, what trend the conversation will follow etc. Basically, no one here wishes to run the Satsang, and because of this, conflicts cannot possibly arise. To State, however, that our Satsangs are purely spiritual gatherings divested of all social or personal representations would be very far from wrong. We are all, fortunately, human beings and we meet as human beings, each with his problem, each with his views on life, and each with his small understanding. The Satsangs of ours are much involved in the discussion of these problems whether of personal or religious understanding, and through such discussions, many aspects of this teaching which had passed unnoticed for one is revealed and a better understanding is achieved. In this, is the value of Satsang, in the absence of the Sant Sat Guru. It is this human relationship between the Satsangis which brings us closer together in Love for Him, and each is benefited spiritually from the association with the other. For the devotional exercises alone we need not gather specifically, and each may perform them alone with his own intimate self. I have personally enjoyed and benefited by performing the exercises with another or several Satsangis, as it was commonly done in the Ruhani group. However, there is a question in my mind whether it is even encouraged at Soami Bagh. You may recall that in all the descriptions of the proper ways of holding Satsang, there is no mention of performing the exercises together. Not that by its absence it is necessarily deprecated, yet there is no necessity of having Satsang for this specific purpose.

I firmly believe that at all cost a high degree of love, cordiality should be kept amongst all Satsangis of this true Fath. Each must give and discipline himself such that the unity of all is kept. It is like all other relationships of love, whether between husband and wife, or brothers and sisters. Each cannot have his way oblivious of the feelings of the other. It is a portion of the humility which we are taught which enables one to bow before the wishes of the other, and to compromise his own wishes, and believe me, we all need a

great deal of it. But this love to be genuine must not be limited to those who have joined this Faith. It must encompass all, from the lowest to the highest in the creation. I was very deeply moved emotionally a few years ago when I heard for the first time that for one to love God, one must love all of God's creation from the lowest to the highest, and above all, one must love one's fellow men. As you say, we are all equal in the eyes of God, and there none preferred over the other. Each has to attain the goal one day, and each, whether on top or the bottom, is working his Karma in the fastest way to reach this point. By having been chosen for this return journey in this and the coming lives, I have no feeling of being superior to others, but on the contrary, I feel ashamed at my shortcomings and only more aware of my own unworthiness in the eyes of He who has given me this greatest of all gifts.

May you find in these contradictory and confusing lines some consolation and possibly a better understanding of this dilemma you are in. I am sure that it will resolve itself well, although there are moments in life when we feel dejected when things appear to go wrong and we find no basic reason within ourselves why such things should happen and why one should take the blame. I am sure that our spiritual progress in this great Faith must necessarily be one of frequent disappointments and dejected states of mind, whereby our mind and spirit are purified and elevated respectively. We must each break the bonds with this world to enter the next, and how else are these bonds to be broken unless our mind becomes convinced of the sorrow and pain of this world and all its associations. These are times of trial when our spiritual strength is tested.

May the Grace of the Supreme Father Babuji Maharaj continue to be with you, and I pray that you may have speedy spiritual progress. Let us join in prayer that the next Sant Sat Guru may manifest Himself on this lowly plane shortly for the benefit of all his devotees. Please accept my heartiest Radhasoami.

Affectionately,
J. d. V.

(6)

RADHASOAMI SAHAI

April 12, 1961.

My dear sister Hazel Leming,

I might, however, express at this time that I have no interest in any religious or spiritual talks which are not directly concerned with the Radhasoami Faith, and particularly which have not emanated from the Soami Bagh archives of knowledge. I find that the recourse to spiritualism in its various facets as a requisite for mental conditioning prior to meditation is a far-cry from the need of devotion, affection and abiding faith in the Sant Sat Guru, Babuji Maharaj. This is, of course, my own opinion.

With a hearty Radhasoami to all the Satsangis and Satsangins in the West,

Affectionately yours.
J. d. V.

(7)

RADHASOAMI SAHAI

April 27, 1961.

My dear sister Yolanda,

Yours of the 19th. The basic difference between the Radhasoami Faith and the Beas or any other faith is that through the Grace and Mercy of the Supreme Father Radhasoami, salvation of our souls will be granted, and we shall one day enter His Darbar in Radhasoami Dham. With other religions, including those of Beas and Ruhani Satsang, they are in delusion. They have not the spiritual linkage between this world and that of the spiritual regions (not even Brahmand, as we are told, see Correspondence), and so, how can they uplift the spirits to higher regions ? One can repeat what others have said and give semblance of teaching outwardly those principles which may or may not have degrees of truth, yet if there is no elevation of one's spirit to higher planes, what is the purpose ? It is all a waste of one's time and energy. The Beas (and Ruhani Satsang) pretend to teach the true religions of Sants, and yet, as you know from practical experience, they are not even able to explain the contradictions in their teachings nor are they able to answer those questions about the Creation etc. What is then the purpose of their Sant Sat Guru, or even their five holy names ? We are told in our books that the repetition of the five names or Sat Nam will not take us to Sat Lok even. If this is the case, and since Sat Lok is in the lower spiritual regions (and not the realm of Kal), it must be concluded that the guiding force of these dissenter-religions must, by necessity, be of Kal or Maya. Hence their Satsangis, if they may be called thus, are under the power of Kal, who of his own nature must obstruct the guiding force of the Supreme Being while residing in his (Kal's) creation. The claim of the Beas group that upon reaching the region of Sat Lok, or Sach Khand, the disciple is turned over to the Supreme Father Radhasoami Dayal for further progress, is all further proof of their ignorance. Are we not told from the beginning that a disciple cannot go further than his master ? How therefore could gurus who claim to reach only Sat Lok elevate the spirits of their disciples higher than they have themselves gone ? Since they cannot reach Sach Khand, the question, of course, does not even occur. We are told that these pseudo-gurus are all confined to the creation of Pind, and they are not able to take their disciples further than this point. All these things have been fully explained in our holy books, and I urge you to refresh your mind and read them carefully. These are study books, which should be read everyday until their content is understood to the best of our consciousness. As we progress

onwards and our intuition is awakened gradually, we shall understand more and more of what has already been given to us in terms of literature. Even the Beas group stresses "theory before practice". Faith, I believe, is strong and lasting when it is firmly founded on understanding. As we read over and over these wonderful books, we begin to understand vaguely how high and indescribable is this wonderful Faith. We speak often, and glibly, of Gurus, Sant Sat Gurus, and living masters, but the real Sant Sat Guru on this plane as represented by Radhasoami Dayal is an event of prime importance to the complete creation, and to even have come to hear of Him, and to meet Him in person, is obviously, the most important event that our spirit will experience since our descent from the regions of Dayal Desh during the creational process. We are told over and over in the holy books of the prime importance of meeting face to face the physical form of the Sant Sat Guru, that in our hearts a seed of love and devotion may be sown, and that we might benefit from the highest spiritual force to be found on this plane, and that we might ingrain His features in our mind and spirit to perform the spiritual practices more adequately. Personal Darshan is of prime importance. If full spiritual benefit could be obtained from 'inner presence' of the Sant Sat Guru, why stress on a living Guru? Of course, after the manifestation of the Supreme Father Radhasoami Dayal, spiritual benefit will be continued for all devout satsangis, regardless of whether they were able or not able to visit His place of residence and attend His Satsang. Yet, it is strongly urged in this Faith to meet the Sant Sat Guru and imbibe His resplendent spirituality. It is also strongly urged to visit Soami Bagh at least once in one's life time, and to pay respect to the Holy Samadhs of the past Sant Sat Gurus.

Sorry to hear of your present difficulties with Satsang. Each is under the guidance of Radhasoami Dayal, and He knows best what each of us requires. Why not forget about all this, and accept it as the Mauj of the Supreme Father? We each have a job to do, which is to try as best as possible to uplift our spirit to the regions of our origin, and to act as best as we know and abide with the instructions we have been given. Whether the actions of others appear just or unjust is of no importance in comparison with the enormous task set before us. Who is to judge on this plane of depleted spirituality whether one is right or wrong? Other than the Sant Sat Guru, Who knows all, we are all in ignorance.

With heartly Radhasoami,

Affectionately yours,
J. d. V.

(8)

Radhasoami Sahai.

June 6, 1961.

My dear sister Miss Leming,

Yours of the 28th of May.

It is true that the Holy Name Radhasoami can be adapted to many

melodies, and of course any melody which would most readily remain with you in your thoughts and promote the repetition of the Holy Name would, I suppose, be beneficial. Personally, I have found great solace and benefit from reciting the chants made in India, portions of which you have been sent.

A hearty Radhasoami to you.

Affectionately yours.

J. d. V.

(9)

Radhasoami Dayal ki Daya Radhasoami Sahai

.....Mass.

August 30, 1961

My dear brother Horbert and other Satsangis,

Forgive the delay in writing this letter. You will be happy to learn, I am sure, that I had a most wonderful trip to India and Soami Bagh. It was one of the happiest two weeks of my life. Spirituality dominates all the activities there, and the presence of our Supreme Father Babuji Maharaj is very strong. I am still vividly re-living these wonderful times, and I am thrilled at each recollection. Soami Bagh is a place to which one must return often. As a first-hand witness, bountiful grace is shed on all who go there, even for a short time. Little can be said about my trip in letter form; it must be experienced for oneself. I will, however, be happy to answer any specific questions you and others may have on the subject of travelling to Soami Bagh and on related subjects. Sant Das was most kind and hospitable to attend to all my needs and to assure that I should benefit spiritually the maximum during this short stay. He is truly kind, generous and dependable, and a real friend and brother.

I am enclosing several pictures taken over the Basant Panchmi celebrations this year. You may keep these and show them to other Satsangis. Hope, all is well with you all. I send my heartiest Radhasoami and blessings for your spiritual progress, and may the Supreme Father choose to manifest Himself on this plane soon.

Affectionately yours,
John de Verrier.



APPENDIX D

Page 2. NORTHERN INDIA PATRIKA, ALLAHABAD,
AUGUST 9, 1961

HIGH COURT

CONTEMPT OF HIGH COURT NOT MADE OUT

Application Dismissed :

Radhasoami Satsang Affairs

HOLDING THAT THE ACTION OF THE OPPOSITE PARTY SHRI C. A. TANDON, GENERAL SECRETARY OF THE CENTRAL ADMINISTRATIVE COUNCIL OF THE RADHASOAMI SATSANG, SOAMI BAGH, AGRA, IN KEEPING THE PREMISES OF THE PIPAL MANDI SHRINE LOCKED ON 26 - 12 - 1960 UNTIL 4 P. M., I. E., UPTO THE TIME WHEN THE ORDER OF THE HIGH COURT HAD BEEN CLARIFIED TO THEIR SATISFACTION COULD NOT, TO HIS MIND, BE CONSTRUED AS DELIBERATE DISOBEDIENCE OF THE HIGH COURT'S ORDER AND WAS NOT PUNISHABLE AS CONTEMPT, Mr. JUSTICE BROOME YESTERDAY DISMISSED A CONTEMPT APPLICATION BY SHRI SHYAM NATH AND THREE OTHERS.

The contempt application arose out of a suit between two rival factions of the Radhaswami sect, the applicants being the plaintiffs, and the respondents (as members of the Central Administrative Council, Radhasoami Satsang, Soami Bagh, Agra) being the defendants. The suit was dismissed by the Civil Judge of Agra, and first appeal No. 398 of 1960 was filed by the applicants in the High Court on 16-12-60; and on 24-12-1960 they secured an order from Mr. Justice Verma permitting them, among other things, to hold a Bhandara on December 26, 1960, as well as to remain in the premises of the Samadhi at Swami Bagh between 8 and 9 a. m. every day and in the premises of the Samadhi at Pipal Mandi between 4-30 and 5-30 p. m. everyday as well as to offer prayers at the Radha Bagh between 5 and 6 p. m. everyday. A copy of this order was shown to respondent No. 9 Shri Charan Adhar Tandon, General Secretary of the Central Administrative Council in Agra, and he signed a duplicate copy in token of receipt. The four applicants interpreted the order to mean that not only they but all the members of their faction (on whose behalf they filed the suit in a representative capacity) were entitled to the privileges granted by the order; and accordingly in the evening of 25-12-60 about 250 to 300 persons went and held a Satsang at Radha Bagh. Next morning, however, when the applicants went to Pipal Mandi just before 8 a. m. in order to hold the "Bhandara" there they found that the "Samadhi" had been locked; and it was not until 4 p. m. that day that the "Samadhi" was

opened and made available, by which time it had become too late to hold any "Bhandara" as the hour was inauspicious.

The applicants maintained that by keeping the premises of the Pipal Mandi "Samadhi" locked from 8 a. m. to 4 p. m., the opposite parties, in particular respondent 9 who was in charge of the affairs at Agra, were guilty of wilful disobedience of the High Court's order and should, therefore, be punished for contempt.

OPPOSITE PARTIES' STAND

The stand taken by the opposite parties was that although the copy of the High Court's order handed over to Shri Charan Adhar Tandon on 25-12-60 was accepted as genuine and authentic, it did not clearly show precisely who were allowed access to the various shrines on the specified occasions. The order merely referred to "the applicants", and this might be interpreted to mean either the four plaintiffs in the suit (the four persons who had filed the present application) or the entire body of persons belonging to the applicant's faction on whose behalf the suit was apparently filed in a representative capacity. The General Secretary, Shri C. A. Tandon, had the impression that the order permitted only the four applicants to enter the various shrines on the specified occasions; and consequently when he found that 250 to 300 persons had held a "Satsang" at Radha Bagh in the evening of 25-12-60 he was taken aback. Then finding that the order itself was not clear as to what was meant by "the applicants" he sent word to Shri G. S. Baijal who had been acting on behalf of the applicants to clarify the position. It was felt that the order could not be properly understood until copies of the application and affidavit on the basis of which it was passed had been furnished, and the applicants were asked to provide these. Copies of these required documents were eventually supplied to C. A. Tandon at 10-30 A. M. on 26-12-60 and the applicants intimated that all the followers of their faction wanted to go to the Pipal Mandi "Samadhi" to hold the "Bhandara". The opposite party, however, consulted their lawyers and decided that only four applicants could go; and this decision was communicated to the applicants at 4 p. m. that day.

LORDSHIP'S OBSERVATIONS

His Lordship said that there was some divergence between the parties as to whether a certified copy of the High Court's order was shown to C. A. Tandon on 25-12-60 or whether he saw only an uncertified copy on that date; but the point was of little importance, for it was admitted that in any case he accepted the uncertified copy as true and authentic. The real question to be decided was whether after this order had been communicated to him he was entitled to defer implementation of it. There was considerable force in the objection raised by him that the order by itself unaccompanied by the appli-

cation and affidavit on which it was passed did not show clearly who were the persons to be allowed access to the various shrines. Only the word "the applicants" had been used and this might mean either the plaintiffs to the suit or the whole body of persons whom these plaintiffs claimed to represent. He agreed that in the circumstances the order could not be properly interpreted and implemented until the application and affidavit on which it had been passed were seen so as to make sure what was meant by "applicants". And since copies of the application and affidavit in question were not made available to the opposite party until the afternoon of 26-12-60 they were justified in deferring implementation of the order till then and could not be blamed if the premises of the Pipal Mandi shrines were not opened for the holding of the "Bhandara" until 4 p. m. that day.

The counsel for the applicants strenuously argued that whichever of the two interpretations of the order was to be accepted the four applicants, at any rate, had an undoubted right to enter the shrine for the purpose of holding the "Bhandara" at 8 a. m. on 26-12-60 - the only point on which there could be any doubt was as to whether other persons could claim the right to go along with them and participate in the ceremonies.

His Lordship said that there was nothing whatsoever in the material before him to suggest that the four applicants even signified their desire to hold "Bhandara" in the Pipal Mandi shrine unaccompanied by other members of their faction. In the circumstances he was not prepared to hold that the failure of the opposite party to make special arrangements at the shrine before the order was clarified, so that the four petitioners alone might go and hold the "Bhandara", amounted to any wilful disobedience of the order of the High Court.

His Lordship said that the action of the opposite party in keeping the Pipal Mandi premises locked on 26-12-60 until 4 p. m., i. e., up to the time when the order of the High Court had been clarified to their satisfaction, could not, to his mind, be construed as deliberate disobedience of the High Court's order and was not punishable as contempt. This application was accordingly dismissed, but in the peculiar circumstances of the case he made no order as to costs.
